TRANSFERRING THE WISDOM, MORES AND CULTURE OF ONE GENERATION TO THE NEXT

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A FINAL DOCUMENT SUBMITTED TO
THE DOCTORAL STUDIES COMMITTEE
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF MINISTRY

UNITED THEOLOGICAL SEMINARY
DAYTON, OHIO
May, 1996

United Theological Seminary
Dayton, Ohio

Faculty Approval Page
Doctor of Ministry Final Document

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ABSTRACT

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This final document was designed to preserve the information deluge of notable Bahamians being poured into graves. Eighteen structured teaching-learning sessions (grand parents and community professionals mentoring) were developed and implemented with children 8-16 years to enhance their self-worth (psychological and spiritual stability) to bridge the gap between youth and elderly, for the uplifting of posterity. The learning experiences were framed by scripture, local history, customs, play and children's conceptual thinking. Results of the model were evaluated by qualitative analysis instruments, and show that the children grew in positive self-image, self-confidence and self-esteem.

ACKNOWLEDGMENTS

I am indebted to Mrs. Lydia Forbes-Cartwright of the Mission Baptist Consortium of Churches in The Bahamas, for typing the draft document. Attorney-At-Law Daphne A. Duncombe, also of The Mission Baptist Consortium of Churches, has worked very hard and served as a vital force of encouragement in the area of editing this work for grammatical and technical accuracy. Finally, I am grateful to Berencia Isaacs and Kayla Rodgers of DTP Services for the final presentation of the document.

Among my Contextual Associates, I wish to thank most sincerely the following members of Mt. Carey Union Baptist Church. They exercised patience and trust in me as the project gradually unfolded right before their eyes. They were advisors, planners, and teachers in the Model-in-Ministry. The achievements and consequent results would have been much less, had they not given their constant sacrificial support. They are: Frank L. Edgecombe, JP., Secretary of Mt. Carey and his wife Clementina, Miriam E. Roker, B.A., JP., Elvina Connell, Brendel Cox, Superintendent of Mt. Carey Sunday School, Isadora Thompson, Lenora Rahming and Martha McKenzie, President of Mt. Carey Baptist Training Union. Eric L. Wilmott a member of St. Anselm Roman Catholic Church, Fox Hill is included.

The encouragement, advice and motivation received from Dr. Keva M. Bethel, CMG., President, College of The Bahamas, served as a constant commendation for this work. I am eternally grateful to her. Dr. Cleveland Eneas, B.Sc., D.D.S., F.I.C.D., a retired dentist, an accepted master on Afro-Bahamian culture and custom and editor of two books in that discipline, has opened to me new rooms and corridors into our Bahamian past. All this was good stimulation for me to produce this Model-in-Ministry to preserve and to pass on our Customs,

Culture, and Values from one generation to the next. I owe him much thanks.

I must thank those students and their parents and guardians who allowed them to attend the sessions as we worked the project. Much thanks goes also to the members of Mt. Carey who shared me with the creation of this Model-in-Ministry which I am very hopeful will become a 'church-word' and activity in Mt. Carey, Fox Hill, and indeed in other parts of New Providence and in The Commonwealth of The Bahamas.

PREFACE

"In everything give thanks; for it is the will of God in Christ Jesus concerning you" (1 Thes. 5:18). Passages as these came up along the way as light to me for my journey. As a teenage Christian, I came across Paul's, "And we know that all things work together for good to them that love God, to them who are called according to his purpose." (Rom. 8:28). This has given me the courage to stand up, hold on and wait to begin walking again through and after the storms of the journey. Again, Paul's "...for I have learned that in whatsoever state I am, therewith to be content." (Phil. 4:11), fortified me for my journey. And I would repeat the words in my heart, "Men may come and men may go but I go on forever."

The persecution in Kemp Road ran me out to prepare myself for more service to God. I was becoming too comfortabie too soon with God's abundant blessings. The fact that I got into Southern Baptist Theological Seminary without the reference letter from my Superintendent, and with no money to pay seminary fees, assured me that God wanted me there and that He placed me there for His purpose. I believe that God was in Dr. Peyton Thurman's retirement and the drying up of funds at that point to send me back home for service. For I arrived home in time to be on hand for the preparation for the leadership role God gave me, as President of The Bahamas Christian Council in an Independent Country. I became the third and fifth President. From a government protocol point of view, that is the highest ecclesiastical office in The Bahamas. The President replaced the Bishop of The Church of England as the official religious voice for the church.

Since 1971 I had wanted to do postgraduate work. The retirement of Dr. Thurman and the resultant drying up of school fees prevented me from seeking to go further at Southern. I travelled to Atlanta, Georgia and matriculated for the

Doctor of Sacred Theology Degree (STD). Being unable to muster up funds in so short a time, I was forced to return to The Bahamas. I spent some twenty-one years out of the pastorate. During that period, however, I remained committed to my Call to the Christian gospel. I received a substantive post with the Ministry of Education and taught for a living. I moved from High School to the Bahamas Teacher's College and finally to the College of The Bahamas, where I retired in 1993. I served as relief preacher, guest preacher, and President of the council, naming a few.

I just stumbled into this current DMin program at United. I was not searching for it. I just happened to visit a past student of mine who was in the program. He invited me to join. As a matter of fact, he compelled me to become a student. I had recently entered the pastorate and I needed to do some refresher's work to tune up for my ministry, so it did not take long to agree to become a student. Most of my colleagues did not see the need for me to enter this program. Some members of the church are only tolerating it. But I know they need a pastor who is up-to-date all around.

Now, since my coming to United, I am beginning to feel that I am on the verge of something grand for the Kingdom of God through this Model Ministry. While I minister at the church and study, I am equating this period with Joseph's time spent in Pharaoh's prison waiting for Pharaoh to have a dream. When that circumstance unfolds itself, it will take me living or dead from there, through my contribution to the end of my journey here on planet earth. Not only am I looking for a dream, United is enabling me to see a clear and a clearer vision of the church in the light of my personal potential and gift to let God's will be done on earth as it is in heaven. Until then and beyond that time, "To God be the glory, great things He has done."

This document is dedicated

to

PHILIPPA ALYSAN

our

precious daughter

for whom I have taken delight in my retired years

to achieve this degree as an incentive to her

at the beginning of her academic pilgrimage.

GOD BLESS

CHAPTER I

INTRODUCTION

Focus of The Foundation Paper

The focus of this paper is that of developing a Ministry Model which should serve as a means by which other activities for Youth may be organized to give them wholesome alternatives to violence, crime and hopelessness. The Model would be a vehicle to transfer the Wisdom, Mores and Culture of our people from generation to generation. This Ministry will involve, primarily, three groups of people in the community: Senior Citizens, Youth (ages 8-16 years) and a few Professionals. In this project, the Young People will be taught Bahamian Values, History and Culture. The Professionals will benefit from sharing their knowledge and skills. Our Senior Citizens will discover a new usefulness and a new dignity, destiny and purpose, in their Golden or Diamond and declining years. This project was chosen to arrest the deluge of information being poured out into the graves of most notable citizens, while our society is becoming poorer in its quality and way of life.

Personal And Ministry Goals For My Context

As an active minister of The Gospel, I see my contribution as a positive indication that men and women can have reason to hope in the dependability of the Christian Faith. I view myself as a servant of God for the people. In my servant role, my task is to see that men and women give allegiance to Christ. If they make Him their priority, they will have no need. As a servant, I stand as a rallying point to call them to soberness and commitment towards God and as

Christians, take their places anywhere in society to be the hands and feet, eyes and heart of Jesus.

I believe that while communities stand in conflict and decay from without and within, God in Christ stands ready to restore and rejuvenate through the Church. When Jesus Christ left, He left this world into the hands of His eleven disciples. We must become that group of eleven disciples and assume that continuing responsibility until our Lord returns.

Our traditional values of respect, the work ethic, patience as well as customs are rapidly being replaced by the swift 'in and out' fads and fashions of the times. Youth are maturing void of any Cultural grounding to lead them into secure and dependable citizens of integrity. The goal, therefore, of this Ministry Model is to bring satisfaction and appreciation to the Elderly in their closing years and to give direction, challenge, motivation and Culture to our Youth in their formative years.

This Ministry is to provide an ongoing Model for Fox Hill Community to use in involving the elderly who are now retiring so filled with energy and with so much valuable information to share. They will engage in expounding the benefits of their life's experiences in Bahamian custom and culture to a new up and coming generation of Bahamians. Further, I envisioned this Model-in-Ministry as being one that can be duplicated in other churches, communities and civic organizations. The intent is to make this concept known and to have it accepted throughout The Bahamas to benefit our people.

The need is urgent. Crime has become a household word in our society. It is felt in our schools, at business houses, on our streets and prayed for in our churches. The Royal Bahamas Police Force is having great difficulty in containing it. Our homes are becoming like prison cells with the amount of steel bars and other mechanical instruments employed to ensure our day to day safety

and to protect our precious belongings. Churches which were once left open and unattended for any who would have the need to step in, and into the presence of God in meditation and prayer, are not only being locked up, but are barred as well.

Parents, relatives and friends suffer together as victims and as criminals in a community of only a quarter million citizens. Too many innocents (elderly) and potential (Youth) lives are being taken. Wisdom is being cut short and Hope is not given a chance. We are perishing from both ends, at the end and at the beginning. This leaves our society all the poorer.

These barbaric actions of the Youth on our Elderly and on themselves, are indications that they have either traded, forgotten or never knew our Traditional Values of Love, Work, Thrift, Patience, Goodness and Respect for persons and for their property. These young people need to be trained to become helpful, supportive and caring to enhance the quality of other people's lives and so enrich their own lives.

Our Geography has done much to cause us, as a people, not to strive hard for anything, because we benefit and benefit big from either the misfortunes of others or the life-styles of others. Over night, The Bahamas can become a rich country, and then as swiftly, over night it can become poor. Just as the rain clouds and the rain do not last long over us, so hard times move away from us. Economically, ours is a history of 'boom and bust.'

The Bahamas partially ran the Government from 1648, the time of the Eleutheran Adventurers, until the latter part of the 1800s when lighthouses were built in the area, with the revenue collected from the Shipwrecking Industry. It was a lucrative business for Bahamians. Foreigners lost their goods and sometimes they lost their lives, but The Bahamas became rich off their disaster.

Another Industry was Blockade Running in mid 1800s. America was in a

Civil War. The Bahamas became an important trans-shipping port between the South and England. Cotton flowed through The Bahamas from Wilmington, Charleston and Savannah to England to feed their factories, in exchange for merchandise. Cotton was termed 'white gold' and it flowed like water in Nassau, the capital. Money came easily. Blockade Running ended when the U.S. Government gained control of its borders by 1860-66. Then in 1866, the great hurricane left The Bahamas in ruins and over night she became poor.

After the Civil War, Temperance became the big issue in America. Ladies were pledging themselves to 'the lips that touch whiskey will never touch mine.' It came to mean no drinking of alcoholic beverage. Bootlegging or Rum Running brought another boom to The Bahamas. The United States Prohibition made the throats of Americans parched and dry. The Bahamas quickly became a transshipping port to get liquor into America. When the National Prohibition was repealed in 1933, the boom ended in a bust in The Bahamas. On December 1, 1994, a historic meeting between The United States and the countries of the Caribbean and Bahamian regions was held. This meeting was held with a view to bring an end to the Illegal flow of drugs into America by way of our regions of the world. History may record that meeting in Nassau, Bahamas marked the end of Illegal Drug Trade to America through The Bahamas.

In the matter of Casino Gambling, the Government of The Bahamas gets a tax that is allocated for Education. Whereas our tourists can gamble, it is illegal for Bahamians to gamble in The Bahamas, that is, Casino Gambling.

Our people must come to learn and know that no nation can grow and become productive and great only depending on chance or on the misfortunes of others. Our circumstances, even our Geography again, give us a spirit of complacency. For example, the sun shines every day. You can hardly tell the difference between Summer and Winter or Autumn and Spring. It gives us the

feeling that all will be well whether we put our shoulders to the wheel and work or do not work. We are charmed into that 'everything is going to be all right' feeling. This is consistent with the popular gospel, just name it and claim it and you have it.

Whenever there is a bust in our economy, with no boom in sight, Youth turn to crime which is becoming a big Industry. The point here is that we are now turning on ourselves because we have no outside selves upon whom to turn, and really, that is what we know, turn on somebody for a living. And so, this Ministry Model in time will go a long way to arrest the complacency of our people and challenge them to be good, honest and upright citizens.

CHAPTER II

MY JOURNEY

Birth and Ancestry

I was born on January 28, 1933, into the family of Rahmings and Fergusons. My father's great grandfather, Guilliam Rahming, came from Nigeria via Guyana, South America. Guilliam came and lived in the settlement of Fox Hill. Guilliam seems to have been an outstanding man in that his obituary was published in the August 27, 1898 issue of The Nassau Guardian, a morning paper that is still around today. The paper stated that he lived in the area since 1837. Moses, a grandson of his, became the fifth pastor of Mt. Carey Union Baptist Church during the period 1877-1900. This writer, Philip, a great great grandson of Guilliam is now the twelfth pastor of Mt. Carey Union Baptist Church having being installed on the first Sunday in May 1990. Arthur Horatius Rahming took Rebecca Ferguson to wife in 1932. She was a twin. Her brother Isaac died at child-birth. I am their first child and only son. My father was the first son and child of his father. His father was the first son and child of his father. His father was the first son and child of his father and I am the first child and son of my father. I was given the name Philip after one of the seven deacons of the church.

My father's family is Baptist and my mother's family is Anglican. The Rahmings have a talent for music. My grandfather, my father and his brothers and sisters (not all) played the organ. They were organists at Mt. Carey Union Baptist Church. There was a compromise in my dedication as an infant. I was Baptized an Anglican as well as dedicated (christened) a Baptist. In my very early years, I grew up into both traditions, but in my early teens, I accepted Jesus Christ as my personal Savior and Lord and was baptized and became a member

of the Baptist Church. Today however, I am still claimed by both denominations by the older ones.

Looking back, I believe the Lord intervened when he allowed my parents to go on the CONTRACT. That was the term used for Bahamian farm workers who filled in for Southern American Negroes who had to go into military service during the Second World War. However, the experience of losing my parents like that devastated me. Time has a way of healing. Time and the tender care of my paternal grandfather, Daniel Augustus Rahming, brought me around. My father at this time had strayed from the church as its organist. He succeeded my grandfather but had gone into playing jazz music. He was not a constant model presence for me. My grandfather, "pappa", took over and taught and led me into hard work, into perseverance, into learning music and into hope for bigger and unknown better things. He was then superintendent of the sunday school and choir master of the church. Almost everywhere he went he would take me. He told me old stories with lessons for life. When I became President of The Bahamas Christian Council in 1977, I said: 'Pappa, where are you?' He did not see that day. That day belonged to "pappa."

My sisters went to live with my maternal grandmother Jane Ferguson some five miles away and they worshipped with her at St. Barnabas Anglican Church when our parents went on the CONTRACT in 1943.

When our parents returned to the Bahamas in 1945, we were no longer separated from each other because our parents brought us back home to live with them. Again in Fox Hill where my grandfather lived, my sisters, Iradora Thompson and Lenora Rahming, returned to the Baptist church of our childhood. Today, they are among my strongest prayer partners at Mt. Carey.

Early Education

I attended Sandilands School beginning at age five. Those were the days of slates. Whatever we did, we had to rub it off to do more work. Writing books was a luxury. Reading books was like Christmas, coming once a year. We had to memorize. Education was memory work, not thinking and reasoning. We knew no other way and we made the best of our left brain.

At age 13, I was chosen to assist in teaching when teachers of the lower grades were absent. Our goal was the achievement of The School's Leaving Certificate. However, some of us attempted the London Junior Cambridge Certificate as well as the London Senior Cambridge Certificate, but these were considered achievements for folks outside Fox Hill. They were for folks who could attend The Government High School and the Methodist, Queen's College. Getting into Queen's College was strictly a matter of color; you had to be white. Getting into Government High School was predominately a matter of name; you had to have the right family name. The Bethels, the Eldons, and the Lunns were sure to get in. Only when majority rule came to The Bahamas as late as 1967 by The Progressive Liberal Party (PLP) government did this change. The law stated that students must leave school at the age of 14 years. Our folks were obedient. They took their children out of school that they may learn a skill to live. Our altitude was determined by the leaving age of 14 years. At 14 I had risen to become the Head Boy at Sandilands. I could not give my speech because I was recovering from typhoid fever. The doctor said I would not live and even if I had lived, I would be no good to myself. The doctor is dead. I thank God for being alive.

Another providential intervention was the coming of Carlton E. Francis, BA, MA, B.Ed. to head Sandilands School. He was my principal during

weekdays and on Sundays, he was my sunday school teacher. I was eager to learn. He used me to write up all his teaching notes. That meant that I had to remain behind after school with no time to play with my friends before going home. When I would rebel in my frighten way, he would scare me into sitting down and doing the work. If I did not comply, he would have told my grandfather and that meant more trouble. I did what he gave me to do and in the end, I learnt a lot from those notes. He laid a strong and broad base for me to continue, if I would, in the future.

Beginning a Career

I left school at the age of 14 in 1948 with my School's Leaving Certificate, but with a good foundation for further studies. At 14 I did not know what I wanted to be. At 14, I was not willing or ready to leave school. The Trades were Carpentry, Tailoring, Painting, Plumbing, Engineering and Masonry among the others. I was leaning in my mind towards Motor Mechanic, not for the dirty work, but for the glamour of driving around on the weekends. My uncle was a motor mechanic and every weekend he would come home in a truck, a bus or a car. He would give all the young ladies a ride and they loved him for that. i did not want to be a mechanic. I wanted to be popular with the girls. My father wanted me to be a telephone repairman. My grandfather wanted me to be a Wireless Telegraphist. Among those three, I became a Wireless Telegraphist. My grandfather took pains to take me in to find a job. I was neutral towards it in my mind and ambition. But being obedient, I did well in it. My grandfather was pleased. I worked for The Bahamas Government Telecommunications Department now called Batelco.

In 1953 I was transferred to the Accounts Section of the

Telecommunications Department. The reason being that I continued my studies at evening classes. My job paid for the lessons. The Accountant whose duty it was to keep an eye on our performance spotted two things: one, my grade and two, my name -- Rahming. I was still a Telegraphist at this time. The Accountant, Mr. Cyril A. Bowen was helped by a Rahming. He had promised that if he ever found a Rahming of that same family he would return the favor. It was my grandfather's brother who helped him. Bowen arranged my transfer into his section. He pulled me in and pushed me up in Accounts. My Supervisor at Telegraphs tried very hard to keep me, but Bowen had the greater clout. I was happy to leave. It was here that I began to have a feeling of self worth and felt that I had some potential. Accounting placed me in the midst of people. Telegraphy held me behind the scenes in the country part, but Accounts placed me in the city, meeting Bahamians and other nationals. And too, Fox Hill was considered as a Nazareth. Working in the Accounts Section did much to liberate me from preconceived ideas and left me open to become, that is, it left me with a free spirit to achieve. Mr. Bowen was later transferred to the General Post Office. His nephew succeeded him. This nephew knew music. He played in a band. He tried to get me into dance music. He took pains to show me how I would be financially helped if I were to go into playing dance music. When I told him I played at church, he said that I would be away in time early Sunday morning to play in church on Sunday morning. I was tempted to go, but in my practice to prepare myself, I could not achieve the dance beat in my music. Had I succeeded, I perhaps could have been like my father who fell by the way from his church, playing dance music for a little money. Today, I thank God that I failed.

Another temptation came to me to stray, and that was in becoming a radio announcer. The Director of Telecommunications Department, Mr. K.R. Ingraham

MBE, was also in charge of Radio Station ZNS. He favored me and felt that I would make a good announcer. He cleared the way for Mr. Rusty Bethel, the manager of ZNS to let me in. The station was made up of Bahamian whites. I would have been the first black Radio announcer on the air in The Bahamas. The time was not yet. Meanwhile, Baptist ministers were given auditions. They were told they failed. We were in no position to question the decision of Mr. Rusty Bethel. Only one Baptist Church, East and Shirley Streets, was on the air. The pastor was termed the whitest black preacher among the lot. He was mulatto. In my time I have seen several black male announcers who were destroyed. They could not handle the privileges and the responsibilities the job offered them. It took me a long, long time to overcome my failure to get into announcing.

In 1967 the management of the Radio station fell into black hands. In 1977 Television came to The Bahamas. At that time, I was the President of The Bahamas Christian Council. That placed me in-charge of Television Religious Broadcasts. This also included Religious Radio Broadcasting. The tide turned from failure to being the person in-charge. "They that wait upon the Lord, shall renew their strength; they shall mount up with wings like eagles; they shall run, and not be weary; and they shall walk and not faint." (Isaiah 40:31)

By 1958 I had become very much involved in my church. My pastor, who was my godfather at my Baptist dedication, as an infant, was a cripple. I took it as my duty to take him to church each Sunday. I was blessed with an automobile. Lincoln Cox and I attended evening classes. I rode the bicycle down to classes, and could not peddle back. He placed me on his crossbar and rode with me holding my bicycle in his right hand. I arrived home that night and found I could not laugh nor speak with any energy or emotion.

A physician was called the next morning at 9:00 A.M. and at 2:30 P.M. I

had surgery. It was an over-ripe near ruptured appendix. It was this experience that led me to purchase my first automobile. My parents were able to save my salary for me to be able to buy a car. That was the second time some said Satan wanted to take me out. It was sudden. It was deadly but the surgery was successful. The fact that I had a car to bring the pastor to church made the senior deacon uneasy. He was preparing to take over the leadership of the church, but there was I in the midst bringing the pastor out each Sunday.

This senior deacon would not be put down. He called a few of the men together and made me the spokesman to go to the pastor and ask him to resign. However, we were to assure him that he would not be overlooked at any time, and that the church would give him a pension that was a little more than he was getting as an active pastor. We felt that the idea was a good one and the intention also. But the pastor's wife had heard of the Senior deacon's plan and when we came to see him about the matter, she was very much hurt. She told us to our faces that we were killing her husband. And ever since we brought him that offer, he was never the same again. When Pastor Pontius A. Adderley died, I was in my first year at Calabar Theological College. The senior deacon became Pastor Leopold D. Cox. The adopted daughter of Pastor Adderley, Edith B. Morris, told me later that her father was trying to hold on for me to succeed him.

The Call and Further Education: Calabar Theological College

In 1958 I had accumulated six week's vacation from the Accounts Section of The Bahamas Telecommunications Department. I took them all during the summer of that year. My purpose was to visit my aunt Agnes Turner in Miami, Florida where I would get away from it all in Nassau. I wished to meditate to

discover myself in terms of what I wanted to do in life. Up until then, at age 25 years, I had not decided for myself the jobs I held. My grandfather put me into telegraphs and Mr. Bowen placed me into Accounts.

In 1960 my former Head Master, Carlton E. Francis, called together the young people of our Baptist Union to plan an evangelistic outreach program for Exuma. At the evangelistic outreach in Exuma, I received The Call of God on my life to enter into the Christian Ministry. It was simple and real. The grandmother of Leon Flowers was very ill. Some felt that she would have died some two weeks before. When I entered her room, life came into that aged and ill body. She sat up, held my hand and said, "Go on my brother, go on for Jesus." That did it. For sometime, I was feeling that way, but she, a dying Christian woman, spoke the words to my heart. She had not known me or seen me before.

In 1954, I made my first visit to New York City. I flew from Nassau to Miami and took the bus to New York. At the end of that trip, I had what I never had before - 'corns.' I was told to keep my money in my shoes. When I took my shoes off, I could not put them on - because of 'corns.' Passing through Philadelphia, a man, white, came on the bus and sat by me. We spoke about a lot of things and about the Lord, the church and Christians. He offered me a scholarship to attend a Bible College. I refused. On leaving the bus, he gave me his card to call him if ever I changed my mind. I felt like going to the Bible College was not for me. After all, I was doing well at my job and was also serving in my church with a very high profile. I was sunday school teacher, president of the Baptist Training Union (BTU), assistant choir director and assistant organist among other things. I kept the card carelessly, because by 1960 when I did receive The Call of God on my life, I searched and searched but could not find it readily. However, when I did find it and telephoned the

'prophetic' gentlemen, he had died.

The Call on my life made me feel free and happy and yet very much afraid. Afraid because I did not wish to make it known and then 'turn back.' I went to the Rev. Talmadge Sands, MBE, Pastor of Zion Baptist Church in downtown Nassau with my 'joy and load.' At that time, he was one of the leading and privileged Baptist Ministers in The Bahamas. He was among the very, very few who were trained. He was a graduate of Calabar Theological College, Kingston 10, Jamaica. He was not of my particular Baptist group in The Bahamas, but I felt led to him for guidance and direction. He received me very graciously and in time, made arrangements for me to sit an examination to enter Calabar. I was sent a list of required readings to prepare for the examination. I went underground with my studies because I feared discouragement along the way had I made it known. Further, I felt that The Call of God on my life also meant The Call to formal preparation in a seminary. As I studied for the examination, I began to doubt whether I was really called. I searched for ways to test my Call. I used the model of Gideon in a different way. This was my test. I decided to study hard for the examination and then use my success or failure as an assurance of The Call. Should I fail, then I would have been mistaken about The Call. But should I pass, then The Call was real. I studied with fear and trembling, but I studied.

The examination came. I took the Examination in the sunday school room of Zion Baptist Church. The college sent the Rev. Clement S. Gayle to supervise the examination. In about four weeks, I received a letter from Calabar College. I remembered how I trembled and prayed over the sealed letter. I opened it and read from the bottom up. I was looking for the bottom line at the bottom. But the top line had the bottom line - 'Congratulations, welcome to Calabar.' I was happy and yet sad. Happy because I was successful and sad because it meant the

losing of all my friends. Success has a way of separating people. The real confirmation of The Call came not in that I was successful, but in the knowledge that from the number who took the June 1961 entrance examination for the college, only three made it and I, from The Bahamas, was one of the three. I became convinced without a shadow of a doubt that God laid His hands on me.

By this time, I had gotten a mortgage and built a two bedroom house in Fox Hill. I was 28 years at the time and a bachelor. A two bedroom house built in Fox Hill by a Fox Hill son of the soil was no mean achievement. Folks began to pick the wife. Then, they heard that I was resigning my 'good' job and leaving a new house to go to Jamaica to learn how to preach. I had very few supporters. Folks made me feel 'small.' They had an agenda for me. They felt that with a good job, a nice house and at twenty-eight years old, I should have settled down and begun a family. They told me that I could still preach on Sunday, but keep my job. My father was very much upset over my decision in answering The Call. He told me that he could not see what I was doing with my life. Mother did not say anything. She seemed to have pondered it over in her heart. By this time also, I was the superintendent of the sunday school, President of the B.T.U, Choir master and assistant organist at Mt. Carey Union Baptist Church along with my substantive position as assistant to the Accountant at the Bahamas Government Telecommunications Department. I was over-loaded. Something had to give. God took me out. He took me to prepare for a leadership role in the Christian Community in The Bahamas. This I see now from looking back.

While church members tried to settle me down, colleagues and seniors and top executives on the job tried to head me off by offering me attractive promotions. They all seemed disappointed in me when my response was that I had to go. Meanwhile, they used to tease me by calling me 'Rev' on the job, but when the time came for me to be a 'Rev' they tried to change my mind.

They gave me a farewell party at work. At the church, they held a parting service of Thanksgiving and Commissioning in the afternoon of the fourth Sunday in August 1961. I was one of the first Fox Hill residents who was taking such a step. Reflecting back, it was like a tuned down funeral service. The ritualism was very clear to me. I had ended that layman's lifestyle and was to begin the lifestyle of an ordained Baptist Minister. At the end of the service, I felt a loneliness and an emptiness that I never felt before. I knew I was on a journey.

Three strange things happened to me about three to four weeks before I left for college. One, my knee became so painful until I could hardly walk. I had to lift my knee with my hand to place my foot either on the accelerator or the brakes in driving. It was just that bad. I had never had knee trouble before. I said, 'Lord I left my job, now I am sick, but I have to go.' Two, my backyard had more than a dozen goats fenced within. I awoke one morning and found all the goats lying, dying and bleeding in the pen. I said, 'Lord, I have to go.'

Soon the village butchers came by with instruments to prepare the mutton. I suspected they did the killings but I gave them permission to take the dying goats if they were any good. I just took my mind off it. Third, another morning, I awoke and found a clock ticking on the driveway behind my car. The first impulse was to move the surprised object. But I called my father from just across the street and he removed the clock and told me that I was wise in that I did not touch the clock with my hands. After those three obstacles, I had no more 'scares,' but I left for college with a sick knee.

Going to Jamaica, was my first trip to the south of us - The Bahamas. I suffered from culture shock. However, I did not know that then. The shock persuaded me to return home and go back to work. After all, I did not have to take that cruel, impolite treatment and college 'wragging.' I wrote my mother and explained how I was being handled. I was hoping for her to tell me to return

home. To my surprise, she told me to stay and not to be disturbed about the treatment. She said that I should stay and get what I went for and then come home. When I saw her ten months later during a college break she said that she had to tell me to stay because I would have embarrassed the family had I gone so far and then given up. Satan really had me and I did not see it. Looking back, I had worked in responsible positions. I had achieved a few goals and was older than my senior students. I felt I did not have to take their nonsense. But I had to if I would learn to become humble, obedient, kind and full of patience.

Calabar had some serious and frightening initiations. My initiation night was the night of my knee. Two students were sent to collect me at the wee hours of the morning. We, the new students, three of us, were told that they would come; but we did not know the night or the hour. While they were escorting me to the place, I slipped out of their hands and ran and began to fly literally in the darkness on my sick knee. I do not know where I was going, but I knew I was going away from them. Suddenly I realized that my knee was not paining. I tested it in many directions and there was no more pain. I came to myself for I knew that the student body would get their man anyhow, so I gave myself up to be initiated. I made a point to study the system to survive. I applied myself to study and soon began to see as well as reap the benefits of study in preparation for the Christian Ministry. I became the organist for the student body at Calabar.

From Calabar, students were used either as supply preachers or as supply pastors. This was a weekly responsibility. However, some weeks we were left free to attend churches in the Kingston area. Students were given a small financial sum for their services. At college, I was usually the one who was left without a preaching appointment in the country parts. I was left in the city. I had weekly opportunities to meet with the Gordon Somers Society group. This

was a Baptist gathering of students in Kingston who met from various colleges and the University for fellowship and fun. I became the president of this group in September 1962 to May 1963. The constitution held that the president may only serve for one year, but somehow, they elected me for another year 1963 to 1964. I loved the role and the fellowship.

We did Bible Study together. We had speakers from among ourselves and from outside the group. Students came from the University of the West Indies, Shortwood Teacher Training College, Mico Teacher Training College, College of Arts Science and Technology, Calabar and a few others. These were students who came from Trinidad, Guyana, Barbados, St. Lucia, Turks Island, Grenada, Bahamas and many other islands of the Caribbean Area. I also attended Student Christian Movement (SCM) Meetings in Kingston.

In 1962 I represented Calabar in Mexico at the SCM's Life and Mission of The Church Conference. Students from some twenty-eight countries attended. They came from Argentina, Bahamas, Brazil, Canada, Columbia, Chile, Ecuador, El Salvador, France, Geneva, Haiti, Italy, Nicaragua, Peru, Venezuela, Switzerland and others. These students were members of some thirty denominations, namely Presbyterian, Methodist, Disciples of Christ, Adventist, Nazarene, Bible and Peniel, American Baptist, Roman Catholic, Pilgrim Holiness, Mennonite, Brethren, Anglicans, Congregational and others.

Among the guest speakers was Emilio Castro. He is now the Executive Secretary of The World Council of Churches. I was in Geneva in 1984 for his installation, he succeeded Dr. Philip Potter. He is based in Geneva. When I returned to The Bahamas upon graduation from Calabar in 1965, I led the revival of the SCM in our schools. The College of The Bahamas where I was employed eventually became the Headquarters of SCM in The Bahamas. I served as Executive Secretary of the SCM in The Bahamas.

I did not do much preaching on weekends compared to the rest of the students, but was left in Kingston to work among the students. In The Bahamas, I have been working among and with students until now. It seemed God was preparing me more for student ministry than the pastorate while I was at Calabar. I had a great scare on a preaching appointment in Annotto Bay, Jamaica. All the students were sent out. I alone was in that weekend. The Principal, Rev. Donald Monkcom, BA, MA, M.TH., was to be the guest preacher at the Baptist Church in Annotto Bay. The special guest was to be the Prime Minister of Canada, The Rt. Honorable John George Diefenbaker. The principal became ill at the last moment. There was no one else to send but me. The occasion was my first to preach in Jamaica. And more than that, I had never preached before. I had given speeches and short talks, but never stood up to preach a sermon. I could not say no to the principal. I had about six hours before I left on a five hour bus ride to the church. I would arrive on Saturday night before the Sunday morning for the sermon number one. The principal had to preach three sermons, and so I had to deliver three. I was deeply afraid of the opportunity. By Saturday night, I had one and one-half sermons completed, by my standard. It rained very hard that night. My prayer was that the rain should carry on very hard that night. My prayer was that the rain should carry on all through Sunday morning, afternoon and evening to save me. But it was not to be as I desired and yet the rain helped me.

Sunday morning I was given a very good introduction. I entered the pulpit and very slowly moved into my sermon. As I was about six minutes into the sermon and becoming rather relaxed, my manuscripts flew off the lectern. A little girl picked them up and sat on them. It was the old English setting where the pulpit is raised high above the members. She did not look at me to see if I needed them and I was too embarrassed to ask her to give them to me. I kept

on talking and walking through the sermon. I did not know what I said until the next week in Kingston the Daily Gleaner published portions of the sermon and mentioned the distinguished guest and other guests who were present. We scarcely got home from the morning service before the rain began and did not stop until by midnight Sunday. I knew that I was not prepared and nature helped me. In the country parts in Jamaica, rain controlled events. I went to Calabar flush (financially) from that weekend. My hostess, Ms. Monroe, gave the principal a good report of my contribution at the church.

Although I went out few times to preach on weekends, I went to all the fourteen parishes in Jamaica. I covered the whole island. I went places most students have not seen and where many Jamaicans do not go. I went in areas where the only road into the community was by and in the river. You had to walk in the water to continue the journey. I went to places where they got water from the rain that fell on their house tops and drained into tins. My first drink of water had tadpoles dancing in it. I found a way to change my thirst and my mind with politeness and asked for an orange. From Saturday afternoon to Monday morning, water for me became orange from the tree. I went to the Baptist Church in Bermuda sometime later as a pastor to attend a Southern Baptist Conference for the Caribbean area Baptist Churches. I found that the people of Bermuda got their water the same way, and other things could be found in the water. The training and practical experiences, either planned or unplanned, have served me well on my journey everywhere for the kingdom of God. I am still traveling.

My First Pastorate

I returned home every summer to keep in touch with my home church and

the Baptists as well as the Christian Community in The Bahamas. They were the great days coming in with just one new idea. I became a sensation. But when I came and landed home as a graduate, things were changed. I became suspect among many local Baptist pastors and preachers. Our media would build me up and I was given a number of opportunities that were given to ministers of the more mainline churches, the Anglicans, the Roman Catholics and the Methodists. Yet, the Baptists were and still are the leading denomination with membership. I was too young to handle the privileges without doing harm to myself. I soon found out but it was too late in some instances and in others, it was much too late.

Principal Monkcom came up from Calabar to preach at my Ordination service. I lived to regret that privilege. Others officiating at the service were: Rev. Enoch Backford, Sr., MBE, Superintendent, Bahamas Baptist Union, (my grouping), Rev. Dr. Reuben E. Cooper, Sr., MBE, J.P., President, Bahamas Baptist Missionary and Education Convention, Rev. Talmadge Sands MBE, J.P., Superintendent, Zion United Baptist Convention, and the Rev. Edwin L. Taylor, B.D., Superintendent, Methodist Churches in The Bahamas. My ordination day was August 22, 1965. After being called by the Kemp Road Union Baptist Church, I was installed on October 28, 1965. As a bachelor, I began my pastorate in Kemp Road.

This Kemp Road Union Baptist Church began from a Sunday School meeting in the home of deacon Alaster Knowles. The people were upper lower class, Bahamian standard. They were not a questioning people. They believed the Word and were bent on serving God as they believed and understood God. The Church building was a renovated house made larger. The capacity was about eighty, perhaps one hundred tight. About four families would influence the rest of the congregation to make the pastor change his decision. Meanwhile,

everything discussed in our board meetings was taken to the Superintendent secretly. This pastor had a very hard time.

In spite of this, however, we worked. We had a one-on-one outreach program. Missionary sisters were on the ball. They began to influence the men who were members of the church to return after my installation. Over the years, a good number joined the church through baptism. Our church was included among those who broadcast their morning and evening services over our national radio station. This was something new for that community. Folks liked this kind of thing, and they kept coming. Many babies were christened especially since I made a ruling to christen those born within or without wedlock at the same time during the service. I spoke about delinquent parents and not delinquent infants. Marriages were many. We did not practice the tithing system. We brought an offering unto the Lord. But the people gave much and they gave freely unto the Lord. In less than three years and through some other special blessings from God, we were able to purchase a parcel of land opposite the church building, and laid the foundation for a new building. Even as I write about my journey, I wonder how did we do it? I pastored within the 'ying and yang,' with deacons most of the times agreeing with our decisions to move forward and then coming with their sudden, stubborn wills to cooperate. Whenever that happened, I knew that they were programmed. The women on the other hand knew about their 'tricks' they called them, and they supported themselves as they supported their pastor in doing the work of kingdom building.

Being a newcomer into the Christian ministry I did not know that there was jealousy among the clergy. The little church with predominantly upper lower income members, soon raised my stipend. That was when my troubles really began, but I did not know that was the cause. The foundation of the new building was laid in the Fall of 1968 and I had to leave the church in 1969. After June of

that year, I never returned. The contractor for the building called me and said that he was giving up the job. I argued hard and long to persuade him to hold on, but when he finally told me who was behind his giving up, I knew it was a lost cause; one, to get him back, and two, to have the building completed.

The building was designed bigger than the Superintendent's which was considered the Mother Church. It had provisions for a large upstairs room for young people's activities. It had adequate space for deacons, sisters, a dining room and kitchen as well as an area marked out for a basket-ball court outside. I had just come from college and I collided with a group of people who were prepared to help me realize a dream for the honor and glory of God and for the service of their children and the community. We were giving it our best shot. But suddenly the situation of fierce antagonism staggered me. I hate to think about it. One Sunday morning, I got up and had no desire to go to church. I told my wife and she tried to persuade me to go because I was the pastor. I told her I could not go. I do not wish at this time in my life to record the details. I never returned, but God took over.

I pastored for one year before I took a wife. The former Madge Elaine Horton, a Bahamas Government Teacher. While I was in Calabar, she was at The Bahamas Teacher's College in Nassau. We were married on July 23, 1966. The ceremony was performed in the same church where I pastored. That act, I came to understand later, encouraged the members to support our efforts. They did not expect us to choose their church building for our wedding. We did. They felt proud. They came alive and stuck with their pastor and his new wife and we praised the Lord and worked. I left the church in the hands of the Superintendent.

Further Education: Southern Seminary

Upon my decision and conviction to stay away from the church, I made application to enter Southern Baptist Theological Seminary, Louisville, Kentucky. It was late, but I was hoping against hope. I needed a reference letter from my Superintendent among other documents to complete the form. I received all except his. I telephoned Southern and spoke with Dr. W. Payten Thurman who was the Dean of students and Director of Admissions. He said he got my application but he was waiting for my reference letter. Then, he asked me what I needed from the Seminary to assist me to come. I told him I needed the I-20 Form. He was new to the post and his secretary was also new. I found this out later. They sent me the form as I had asked and so the way was made clear for me to enter. Now, in order for me to have obtained that form, I had to convince the Seminary in writing as well as the U.S. Immigration Officer that I was able to pay for my education there. I could not gather funds. I had a parcel of land I wished to sell but I could not find a buyer and I knew no one who was able to help me. Furthermore, I was very much confused even about continuing in the Church. I tried all I could and was not able to do anything to help myself out of Nassau into Southern to hide in studying. But that telephone call, and God working through it, opened up the way. Meanwhile, my Superintendent had gone to attend the Annual Convention of The National Baptist Convention, USA, Inc. Upon his return, I was in Southern.

Quickly, my wife and I got rid of our household goods we could not take with us or leave them in the house. We gave away that which we could not afford. It was the price of running for relief and peace of mind. We flew Eastern Airlines from Nassau to Atlanta. There we changed aircraft. The aircraft made two attempts to be airborne for Louisville before it finally made it on the third time.

The first time, we were on the runway, speeding out to lift, about ten to twelve seconds in my judgment before the aircraft took off, it seemed to lose power. The plane just slowed up and stopped and taxied back to the terminal. About an hour's time we were on our way again but the pilot discovered a malfunction before he began to make the run to lift. We deplaned again and this time for about five hours. Eastern treated us royally with meals and comfortable rest areas. By this time, I secretly wondered what was God saying to me in my going to Southern. I did not discuss my thoughts with my wife. I thought among other things, 'thrown out of the church and the plane can't leave, what is this?' We arrived in Louisville about 2:00 a.m.

The Seminary knew we were coming and the dean promised to send someone to collect us. I felt humbled to have the dean whom I had met for the first time, coming to get me and at such late hour. Our clothes were left on the ailing aircraft. Dr. Thurman, weighing about two hundred and forty pounds, promised to let me use his pajamas for the night. I only weighed one hundred and thirty pounds. We laughed at the thought. His wife would assist my wife. From the very first moment we greeted each other, our spirits jelled. We became and remained friends. I came to know not very long afterwards, that he was the friend I needed to have.

Some four days afterwards my wife and I went to his office to be processed. First he asked me for the letter from my Superintendent. I told him I did not get one from him. Dr. Thurman impressed upon me the necessity of the letter for entry. He said that even the white boys must have that letter. I told him that I was very sorry about it, but I did not have one. The dean paused for a minute or two. He looked at us. He looked away. I kept looking at him and hoping. He said, "Ok, we'll accept you without it." The next question: "How would you pay for your studies?" "I do not know, Sir." "What do you mean you

do not know?" "I have no money, Sir." "Well, how did you get here?" asked the dean who did not know, I suppose, whether to laugh or to chase me out of his office. But I stood there looking at him. It had to have been God in the midst. I told him that I was able to come because he sent me the I-20 Form. He said that he sent it but, the form did not mean I did not have to pay. In my mind I said that I knew that, but thank God he sent the form otherwise I would have been trapped in Nassau in my hopeless condition. I did not know how much or how much longer I could have endured. By this time the dean called his secretary and they had a conversation. They discovered that by a mistake on their part being new to the job, they sent me the I-20 Form. In my mind I said that they can call it a mistake if they like, but God placed them in the job and used their ignorance to pull me through. Only after Dr. Thurman, the Dean, made the announcement, did I see my predicament in its fullness. The Dean said, 'We'll pay for you.' I could not stop thanking him. And more than that, he gave me an allowance for my wife which assisted us greatly to get a good used car by payments. God is good all the time. All the time God is good.

In one year I completed studies for my Master of Divinity Degree. Continuing for one year plus, I completed work for my Masters in Theology. Then I was preparing to hang on to do my Doctor of Ministry. Dr. Thurman retired. The funds dried up. I made a quick switch to the Interdenominational Theological Center to sit for my Doctor of Sacred Theology Degree. I matriculated there, but could not find financial support early enough to be convinced that all would be well. I returned home in the Fall of 1971. At Southern, I sent in a pledge and a song for the national anthem of The Bahamas. The song came second in the contest for a National Anthem. It is used as a National Song - "God Bless Our Sunny Clime." This is being used as 'God Bless America' in the United States of America. The pledge took first place and it is the

Pledge of Allegiance to the Bahamian Flag. These were necessary because The Bahamas became an Independent Nation on July 10, 1973.

All along the way, I saw the hand of God guiding and calling me through. Having arrived in Kentucky, I was away from home, but I was still afraid of the church. One Sunday in late September, 1969 a colleague of mine took me to Mt. Lebanon Baptist Church. I remember how inside the church looked like a casket to me. I felt frightened. I felt very insecure in the church building. You see, in Kemp Road, I had antagonized some of the leading families by progress and ability - all God's blessings, and they were not able to check or control the in flowing or out going blessings of the church. It came down to a matter of stopping me by doing away with me, it seemed. On one occasion some sisters of the church had to take me home. Let me not write anymore. I do not remember how the contact was made, but a student told me that Dr. Frederick G. Sampson II wanted to see me. I did not know who he was. I asked, 'for what?'. I remembered how his church looked like a casket the other Sunday.

I went to see him and surprisingly, he asked me if I would like to be an assistant to him at his church. Hesitatingly, I said that I was delighted. Dr. Sampson was a God-send to coach me back into the church and he knew it not. He trained me in many ways and gave me a number of opportunities to serve at Mt. Lebanon. I am still indebted to him for his very kind support and generosity towards me at the church he pastored. In addition, the members accepted me and my wife with open arms. They were a new beginning as well as a stabilizing force and community for me to love the church and to trust church folks again.

Two conditions among many others enabled me to experience the direct help of God to send me through at Southern. One weekend at Seminary we had no money on hand to purchase gasoline for the automobile and to put food on the table. To drive to church that Sunday morning would mean we would hardly

be brought back on an empty tank. Yet to remain home, there was still no hope. We did not want to beg.

We were ashamed to ask for help. But following the service that Sunday morning, I can never forget that lady, age 71 years who, in leaving the church, approached me at the door with a small brown paper bag. She said "Here, take this." She did it in the open. My silly pride told me to refuse it. I did. The sister insisted, "Here, take this. The Lord told me give it to you." Suddenly I remembered my need and I accepted the bag. Should I say more? That bag had enough money inside to allow us to drive our car and have food on our table until we were able to help ourselves in a few days time.

Another occasion was the anonymous payment of my developed films. I had taken them to be developed, I could not find extra cash to take them out. I went to tell the folks that I was financially embarrassed at the time, but that they should hold them for me until I could get them. That was settled. About two days afterwards, the company called and told my wife to tell me come and collect the photographs. I felt very disappointed because I had just gone in to tell them my condition concerning the photographs. I felt it was a hopeless case so I did not go.

My wife, however, kept insisting that I go, so I went. Immediately I reminded them of our agreement to keep the photographs until I could pay for them. The salesperson did not know about this arrangement. She looked up the photographs and saw N/C on all of them. They were six in all. I asked her what N/C meant. She said "no charge." I told her that I did not pay for them, and so she should check who paid for them. The young woman took some fifteen minutes to check and could not find who did. I remember gaining courage to tell her that no charge meant no charge. I was going to take them and if it were to be discovered that they were not paid for, she should call me and I would make

the payment good. To his day, I have never received a call. God brought me through again. These events were increasing my faith and trust in God for my continued journey.

Back Home For Ministry

I was back in Nassau in 1971. It was great to be home. The Kemp Road situation was still as a sore in my mind. I thought I had overcome it, and I did, but I had to deal with it in my mind on home soil. Folks began to question me about my return to the church. I never said yes or no but I had resolved never to return unless it was beyond my control to do so. The church soon called a pastor, the first since I left in 1969. I returned to my home church, Mt. Carey in Fox Hill. That was my home base as an associate minister. I began to work for the Bahamas Government Ministry of Education. I was placed first in a Senior High School to teach Christian Education. Then I was transferred to lecture at the Bahamas Teacher's College which in 1974 became The College of The Bahamas. In 1974 I was transferred to Headquarters at the Ministry of Education to make space for the late Dr. Maynard Turner, past President of The American Baptist Theological Seminary in Nashville, Tennessee. He had taken the last daughter of my Superintendent to wife and came to The Bahamas to live. The Superintendent died in November of 1976 and then the Turners returned to Nashville by 1979.

While stationed at Headquarters, I had no teaching notes to prepare and no papers to mark, so I was more free to work among the churches in New Providence. I came to know our pastors and ministers on a one-on-one basis. I spent much time working in The Bahamas Christian Council. My activities were assisting the President and other officers in the council. I was never an officer in

the council, but was one of the Baptist's representatives to the council. At the Annual General Election of Officers in April, 1977, I ran for the office of the President and won. It was a surprise to the community seeing that I was not pastoring and at that time I was the youngest person to hold that office. They were the days of Pope Paul VI, Pope John Paul I and Pope John Paul II. They were the times of Margaret Thatcher in Britain, Brian Mulroney in Canada, Ronald Reagan in America and Lynden O. Pindling in The Bahamas. I served for three years, 1977-1980. In 1977 television came to The Bahamas. Up until this time only our voices were familiar. Queen Elizabeth II visited The Bahamas in July, 1977 for the opening of our Television Station. In January, 1979 Sir Milo Butler, our first Bahamian Governor-General, died. In late January of that same year, the new Pope John Paul II visited Nassau. As President of the Council, it was my privilege to welcome him to The Bahamas on behalf of the Christian Community. We embraced each other at the end of the welcome. On leaving Queen Elizabeth Sports Centre, the place of the welcome ceremonies, we had a brief chat. On August 27, 1979, I was transferred to The College Of The Bahamas where I retired on February 1, 1993.

In an independent country, we have no state church as we did in colonial times. The Bahamas Christian Council replaced the State Church and its President replaced the Lord Bishop of the Anglican Church in The Bahamas. The council is the one voice, the ecclesiastical official voice, of the Church in The Bahamas. The Bahamas Christian Council is number five on government Protocol. Number one is the Governor-General, number two is the Right Honorable Prime Minister, the third is the Cabinet Ministers, and the fourth is His Lordship, The Chief Justice.

Two major national issues emerged during the tenure of my office as president. One was the explosive D'arcy Ryan's Immigration status and two, the

Introduction of Dog Racing in The Bahamas. Through the help and intervention of The council, the Ryan case was laid to rest and the Dog matter was thrown out. A president cannot succeed himself after three consecutive years. I left office in 1980. In 1982 I was elected Vice President of the Council and in April 1983 I returned for a second term as President of The Bahamas Christian Council, to date being the only to serve as president for two terms. As this journey is being prepared, I am Vice President of the Council again. I do not know what the future holds this time.

My first tenure was one mainly of ceremonies, dining with dignitaries, dedicating buildings, making speeches and many public appearances. The second tenure continued the ceremonies, but they were sandwiched with some difficult times in The Bahamas. My tenure in 1983 began with the sore of The Commission of Inquiry on the issue of Drug Trafficking in The Bahamas. Government Leaders and locals were questioned on the matter. Ferdinand Marcos in the Philippines was being driven out of office. The Roman Catholic Church came out against him. The fever hit The Bahamas and The Bahamas Christian Council in light of the Commission decided that our Prime Minister should consider stepping down. The president did not sign such letter. The time was coming close to the Annual General Election of the Council. Some members as well as the public felt that since I did not sign the letter, they would elect another president who would proceed without fail. On the night of election the crowd was unusually large. I delivered my Annual Address which explained my position in the matter and the subsequent change of letter which the Council sent to the Prime Minister signed by the president. There was no outcry about the change of action about the letter. I was thanked for such a strong report and for the work done during the past year. Then came the moment of truth. I did not decline to run. I ran and I was re-elected, being the sixth time to complete

two three years terms as president of The Bahamas Christian Council, April, 1983 to April, 1986.

Nineteen eighty-five was the year of CHOGM (Commonwealth Heads of Government Ministers), meeting in Nassau, Bahamas. By now, the country was seemingly settled and had dressed itself up physically for the occasion of the visit of The Queen. For the President of The Bahamas Christian Council, 1985 was the year of pomp and splendor. It began with the preparation for the occasion and the aftermath of CHOGM and The Queen's visit to The Bahamas. There were receptions, balls, state dinners and dinner with Her Majesty, Queen Elizabeth II on her Royal Yacht. I ended my second term on a very high note. In 1986 I published my second book:- "Martin Luther King Jr.: His Religion, His Philosophy." The sub-title is: "The Role of The Church in Social Justice."

In July of 1986, I attended the General Council Meeting of the Baptist World Alliance (BWA) in Singapore. My special function was to be among the lobbyists who were requesting that they hold their 1988 meeting in The Bahamas to boost our Tourist Industry. We were heard and the meeting was held here in eighty-eight. In Singapore, I was privileged to meet with the then President, Dr. G. Noel Vose from Australia. At the General Council Meeting, I was appointed a member of the Ethics Commission of the Baptist World Alliance. At the BWA Congress in Seoul, Korea, I was appointed a member of The Communications Committee. We met in our General Council Meeting in Harare, Zimbabwe in 1993.

Radio And Television Ministry

For the two terms I served as President of The Bahamas Christian Council I was not in the pastorate. In 1968, I began to be the host of The Baptist Hour,

following a training session in Kingston Jamaica sponsored by Southern Baptist Foreign Mission Board. It was an intensive training in radio and television hosting and production. When I returned in 1971 from Southern Seminary, I continued being Host. In the meanwhile, when I was away, they used The Baptist Hour Tapes recorded in Fort Worth, Texas. I continued hosting the program until 1986. In that same year, my particular Baptist Union began our own Religious Radio broadcast program called "In Touch." I hosted that program until 1991. The Baptist Hour was the program which included all the Baptists in The Bahamas. In 1985 I began a one-hour non-stop television Christmas interview program. This was my own program. It was called, "God's Gift To Me." The program was focused on community interest, sharing, informing and entertaining. Among the guests were unsung heroes and heroines. These included a deaf person who had a special sewing talent, a 45 year old mother who claimed she had 50 children, handicapped persons with skills as well as outstanding persons in our community. My similar Television Easter Show was called "No Cross No Crown." The programs were produced and aired for seven consecutive years ending in 1991 when it became too difficult to get sponsors to pay for the program. We were highlighting Bahamian culture, customs, values and mores.

Human And Social Bay

The period 1983 to 1989 was the most difficult for me. I was the President of the Christian Council then, riding high, but I knew that when three years had passed if I were blessed to be elected yearly to succeed myself, I would be back again to square one as I was when I ended my first tenure of office in 1980. I was getting older and I had no ministry of my own, church or otherwise. Yes, I

was teaching but I did not wish to end my days as a teacher for Government. In 1983 as president, I organized a Counselling Business. I registered it with the Government and was given permission to work by my present employer, The College Of The Bahamas. My work was not to conflict with or hinder my work at the College. I called the Business: "Human and Social Bay." We were in business for counselling and consultation, for seminars, workshops and conferences on Stress Management, The Fear of Failure, Relationships, Social Development and to process local legal documents like birth certificates and affidavits. The business failed for two main reasons. One, I was not aggressive enough at it, and two, folks saw me as a friend who would counsel them and prepare legal forms for them for no charge. But deep down, I felt a third reason was the fact that God had something else for me to do. He did not want me to become settled in that kind of community service. Immediate success could have taken me away again from the church.

Jacob's Pillow Ministry

Next, I tried my hand in a Resort Ministry. I did a study on this at Southern. I was invited by the General Manager of our newest hotel at that time, The Cable Beach Hotel, to pray with the staff and workers on the first day of work. I had the privilege to have meals and to be free to move about the hotel to keep morale high. This was not a paid job but it had dinner privileges. Later I was able to get my clothes laundered. In addition, I began a Sunday morning service there for the tourists. Staff and maid workers attended when they were able. The hotel served light breakfast to the tourists who came. This went well for a while. Just when I was wondering what to do about the fruitfulness of the Ministry, the manager in charge of maid service threatened her staff with dismissal if they were seen again at the service. The maid staff did the work of

bringing the tourists to the meetings. Some mornings afterwards no one would come. I reached the point of wanting to quit. But that Sunday morning one female tourist came. I ministered to her. She told me not to stop it, and said that if I were not there she did not know what she would have done. She had lost a good sum of money at the Casino. I felt encouraged to keep the service going. The maids promised to pray for their boss. In about three months time, as secure as she was on her job, a policeman escorted her off the job. Even the maids became afraid.

Jacob Pillow Ministry came into existence. Its headquarters was Cable Beach Hotel. The services were more formal. We stated what we were about, and invited worshippers to share in our dream by planting a seed, being a financial gift to the ministry. We were doing well. We had funds to help local charities and individuals in our community. There was an associate minister in our church, Mt. Carey, who had a light stroke pass over him. Members of the church encouraged him to go and check with a medical doctor. He lost the use of his right hand. He refused to go. He said he was doing fine. From the funds we had in Jacob's Pillow Ministry, we paid a doctor for his visit and asked the doctor to call him and insist that he come in. The minister finally went. He was told that a second one was on the way, and had he not checked on himself the result could have been sad. This minister lived to steer me in as pastor of Mt. Carey Union Baptist Church to succeed the retiring pastor Dr. L.D. Cox. Jacob's Pillow Ministry faded right in time for me to go into the pastorate of my home church on the first Sunday in May, 1990.

My wife and I never had any children. A serious thought was given to adoption during the period 1970-1971 in Louisville, Kentucky at Seminary. However, we did not adopt until August of 1981.

CHAPTER III

THEOLOGICAL FOUNDATIONS FOR THE FOCUS

Biblical Grounding

This Model-in-Ministry is based on the belief that the Wisdom of the Elders should be transferred from one generation to the next. This is taught in the book of Deuteronomy chapter six and verses twenty through twenty-five (Deut. 6:20-25) and in Deuteronomy chapter six and verse seven (Deut. 6:7). Here, Moses admonishes parents to teach their children the Commandments, Statutes and Ordinances of The Lord, for length of days and blessings from The Lord. Parents as well as their children in their turn, should be ready to give an answer to the meaning and purpose of the Commandments and Statutes. For they are connected miraculously with their deliverance out of Egypt on their way to the Promise Land.

Instead of confessing a blind belief in God in some abstract terms, the children of Israel were taught the story of God's redemptive and gracious acts. The chief among which were God's deliverance from Egyptian slavery and God's gift of a homeland.

The Statutes of God are to be handed down from generation to generation with Yahweh's warm concern for Yahweh's people. Parents, guardians and Senior Citizens are to respond to the search of the younger generation. For if parents and Seniors neglect their responsibility to practice, exemplify and share religion and values with the younger generation, a delinquent generation will only be but a mirror of delinquent parents and Elders.

Further, by and large, if not in its totality, the well-being of the elderly is secured by the values, Christian, moral and ethical which the elderly transmit to

the Youth. Youth need to know why, how and when things happen as well as how, when and why they are in their particular stations in life. Further, our elderly need to give Youth a faith to live by and a hope and a God in whom they can trust. They need to be guided that they may not confuse God with the circumstances of life. Our Youth need to learn how to persevere and to trust God to make them good citizens of St. Augustine's two worlds: The City of God and The City of Man.

What The Church Means To Me

There are many definitions and conceptions of the Church today. In general, these conceptions and definitions come from our observations of what the Church seems to be and of what the Church ought to be in our community. Men and women impose a meaning and a purpose on the Church. They refuse to allow the Church to speak up for itself. They make the Church too ideal, too heavenly; only to show the impossibility of such a Divine Institution on earth. They point to the various religions and to the various Christian denominations and ask which is right and which is wrong. Then they count all the hypocrites in as many churches they know as proof that the Church does not need exist.

In the New Testament, there are a number of symbols for the Church. For example, The Flock of God in Acts 20:28. It emphasizes the need to care for the Church. The Bride symbol is recorded in Ephesians 5:25-26. This presents an expectant Church and stresses its eschatological nature. The Temple of God is found in Ephesians 2:21 and in Revelations 3:12. The Temple idea denotes the Church as the place where God dwells, there, God is worshipped. This symbol is also the visible continuing incarnation of Jesus Christ. The People of God expression found in I Peter 2:9 explains the Church as a people called out to

present God here on earth. The Body of Christ designation of the Church in Ephesians 1:22-23, Romans 12:5 and I Corinthians 12:12 signifies the missionary and social nature of the Church.

Alan Richardson describes the Church as the means of Christ's work in the world. The Church is the hands, feet, mouth and voice of Christ. The Church has a serious responsibility to be a servant to speak of God's love and to act it out in cities, in county jails as well as on village streets.[1]

Martin Luther King, Jr. opted for the Body of Christ as he led the great Civil Rights Struggle in the sixties.[2] King declared that his commitment to the Ministry of Jesus Christ, and therefore being a member of The Body of Christ, left him no other choice but to speak up for the weak, the voiceless and the victims in America.[3] The Body of Christ metaphor suggests the inter-relatedness of the parts of the Body. Every part is necessary for the proper functioning of the whole. Each is bound up with the other so that when one member suffers, the whole Body suffers.

James H. Cone considers the Church as that community which refuses to accept the status quo and protests continuously against the oppression and humiliation of man. The Church can be a movement through which those oppressed express their will to the world. Cone saw the Church, therefore, as a liberating agency whose chief concern is to be to the world the visible hope of God's intention for humanity.[4] King, observing that the issues at hand were more

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1 Alan Richardson, *An Introduction to the Theology of the New Testament* (New York: Harper and Brothers, Publishers, 1959), p. 256, as cited by Alvin J. Lindgren, *Foundations for Purposeful Church Administration* (New York: Abingdon Press, 1965), pp. 48-52.

2 Martin Luther King, Jr., *Why We Can't Wait* (New York: The New American Library, Inc., 1964), p. 91.

3 Martin Luther King, Jr., *The Trumpet of Conscience* (London: Hodder and Stoughton Ltd., 1968), pp. 33-34.

4 James H. Cone, "Black Consciousness and the Black Church," *Christianity and Crisis*, XXX, November 2 and 16, 1970, pp. 247-248.

moral than political, saw the responsibility of the Church as being the Moral Guardian of Society.[5] He held that the Church should not content herself in being the 'tail-light' but rise up to become the 'head-light' for social justice.

Early in the history of the black man American Christianity, the Blacks noticed a contradiction between the gospel of Christ and the system of slavery. They saw a contradiction between the spirit of the gospel and the claim of white supremacy. So the independent black church emerged as a protest against racial theology and racial esslesiology of the Church in America.[6] William B. McClain records that the black church was conceived in the womb of Africa and born in slavery in America.[7] Slave masters used it as an aggressive instrument of oppression. It became a tool of power to establish, sanction, reinforce and internalized the false concept that Blacks were sub-human and bastard children born of an illicit cohabitation between inferiors. Despite this, however, the black church was the key instrument in the survival of black people. This is why Blacks are loyal to their church. The black church enabled the Blacks to survive, to function and to maintain some degree of sanity and hope. The independent black church became a protest centre and an organizing base for slave revolts. Later, it became a welfare unit and agent for survival. Today, it is a liberating force in black culture.[8]

In my ministry, I see the Church as The Body of Christ in its ecumenical, missionary and social roles to get folks into Heaven as well as to meet human

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5 Martin Luther King, Jr. "The Church on the Frontier of Racial Tension." An Address at Southern Baptist Seminary Chapel, April, 1961, Louisville, Kentucky.

6 Reuben A. Sheares II, "Beyond White Theology," *Christianity and Crisis*, XXX, November 2 and 16, 1970, p. 229.

7 William B. McClain, "The Genius of the Black Church," *Christianity and Crisis*, XXX, November 2 and 16, 1970, p. 250.

8 McClain, "The Genius of the Black Church," p. 250.

and racial needs. I have served for six years as President and three years as Vice President of such a body, The Bahamas Christian Council. In 1984 I saw this ecumenical body, The World Council of Churches, at work discussing the "BEM" documents, Baptism Eucharist and Mission. The doors of the church should be open to all individuals, irrespective of race, nationality or condition. In the fellowship, gifts are given, discovered and developed to meet and address the needs within and without the community. The Church should take seriously the words of Jesus when He said that in the end, what would really count would be the words from the king that in as much as you did what you did to the least of the brethren, you did it unto Him.

What God Means To Me

At Telecommunications, Accounts Section, 1953 I organized a morning prayer meeting for any who would have the need for prayer. An average of six would come each day at 8:30 a.m. We began work at 9:00 a.m. The news got around and folks were being helped. It was my conviction that God cared for each of us, whether well-to-do or not, Baptist or Roman Catholic. And although we attended different churches and would not worship together as believers, yet on our jobs we were ecumenical, calling on the same loving, caring God.

I believe that God loves everyone. He does not love the traditional followers of Peter, The Holy Roman Church, anymore than he loves the traditional followers of Matthew, the Coptic Church of Ethiopia or the followers of any other denomination anymore than the other. God is a God of community, not a God of any elite group and no more.

This loving, caring God is also a knowing and a powerful God who wants to lift everyone and put us on our feet. God is all-knowing. God is omniscient.

But God's knowledge does not interfere with God's Grace. In Jesus Christ we saw God knowing what Satan would do to Peter. Jesus knew what Peter's response would be, to deny Him. Yet Jesus said that He prayed for Peter.

God is omnipresent. God is everywhere equally, full and focus at the same time. God is present for the saint as God is present for the sinner. During this period of Grace, the Almighty sees us not according to our unrighteousness but according to God's likeness and image that was placed in us. And God is omnipotent. God is all power. God has authority to command and God has dynamite to defend or to destroy.

God is the Creator. As creator, God created the world 'ex nihilo', out of nothing. God does not need any substance or any kind of raw material or excuse to get going. God causes things to be. God is the First cause. God is the uncaused cause. God causes things to be, but God is not caused. We understand that in the beginning, God. Beginning here is beyond 'chronos' sequential time. It reaches back to 'chairos' eventful time. In the beginning, God created the heavens and the earth.

What Jesus Means To Me

God can only be reached or addressed by mortal man through the Son. In Jesus Christ, God pulled the World back unto Himself. Jesus Christ is our reconciliation gift. John Baillie said that God was in Christ reconciling the world unto Himself. Christ knew no sin but was made sin for us. God afflicted Him. He was wounded unto death. He died but He arose again from the dead.

God is Transcendent but Jesus Christ, is the Immanent God, the God who is with us in the neighborhood. So, God can hear our cry. God can respond to our call. God can meet our need and God will stand by our side.

Jesus shows us what the Father is like. In the gospels, He tells us what the Father expects of us. By example, He demonstrated what we can do through prayer to the Father. Jesus speaks to us as a brother. He stays with us as a true friend. We have no other friend in whom we can depend. His role changes in relation to our circumstance when our backs are against the wall. In the court room, He is a lawyer. In the sick room He is our doctor. In the prayer room, He is our deliverer. He alone is worthy to be praised. Miracles, signs and wonders are done in the name of Jesus. The Church, more that ever before, needs to reap the benefits from the name of Jesus, its Lord.

What The Holy Spirit Means To Me

I served as pastor of the Kemp Road Union Baptist Church from 1965 to 1969 before leaving to do graduate work at Southern Baptist Theological Seminary in Louisville, Kentucky. I left Southern in 1971 to continue my ministry in The Bahamas. But this time, I worked in the Ministry of Education, first as a teacher in a Government High School, then as a lecturer at the Bahamas Teacher's College and finally at The College of The Bahamas which came into existence in 1974. I retired there in February, 1993.

I re-entered the pastorate in May, 1990 after an absence of twenty-one years. During that period, however, I worked with pastors and church leaders and government leaders as a Baptist Minister and as President of The Bahamas Christian Council in the seventies and eighties. For the six years I was President, I was the voice of the church in The Bahamas. It was an awesome responsibility which The Holy Spirit enabled me to fulfill. As I write this paper, I am in my second year a Vice President of the Council in the nineties.

Looking back, I can see that my absence from the pastorate and entry into

Southern was the work of The Holy Spirit. God wanted me to serve The Bahamas in another capacity. God communicated that message to me through His Son and the Son through The Holy Spirit. In my fourth year in the pastorate, I began to be haunted by the idea of going back to school. My ministry was fruitful. We were busy baptizing candidates, receiving members by letter and Christian experience, performing marriages, dedicating babies and only burying just a few. In addition, we had purchased a lot of land on the other side of the road to erect a larger and much needed building. Plans were drawn and passed and the foundation of the building was laid.

Success came too quickly. Development was coming too smoothly and I was ignorant of jealousy in the clergy. So suddenly I found myself in an ant's nest for achievements. The experience was a little similar to the disruption of work on the Tower of Babel. Communications with my trusted officers became confused. Motivation and co-operation dwindled to almost zero. The idea of going to Southern kept my spirits high.

But going to Southern presented another problem, no funds. The Holy Spirit took my mind from worrying about the flock and my licks as undershepherd and He went to work on Dr. Payten Thurman, Dean of Students at Southern and Sue Rawlson, his secretary. Dr. Thurman wrote me about my plans of attending Southern. On receiving the letter, I thought to make a telephone call. I did and spoke with the Vice President, Dr. Allan Graves, who was holding on for Dr. Thurman. In a day or two the Dean returned the call and asked me what I needed to come, I told him and so he sent me the I-20 Form. This form is only given when a candidate has satisfactorily satisfied the school about qualifications and funds for the program. I had no problem at all with qualifications but only with funds. God moves in a mysterious way and performs wonders.

Persecutions at home and a mistake at school got me into Southern to

prepare me for the Christian Statesmanship in the seventies and eighties in The Bahamas. It took what some call a rape situation of Dinah, the daughter of Jacob, to make him leave Shechem and to go to Bethel where God wanted him. As soon as I had completed two programs at Southern, Dr. Payten Thurman was transferred and the scholarship funds given me through him, dried up. It was time to return and I returned home right in time to get adjusted and prepared for the new leadership role.

The Holy Spirit will teach you and will tell you what to do. He does not go with the trend or with popular opinion. Neither does He go always with the majority. The Holy Spirit gives you wisdom and then gives you grace for your courage to stand your ground in making just, right and fitting decisions. The Holy Spirit will keep you going from day to day. Facts or figures, public opinion or uproar are not necessarily God's indication for action and direction. We must keep in touch and in tune with The Holy Spirit to know what is next, to know who is next, to know where and why next to go anywhere.

What Salvation Means To Me

In our region of the world, we are not plagued with earthquakes, landslides and floods. But situated in the Atlantic Ocean, year by year we are tantalized with the threat and the presence of hurricanes. We must always be prepared for a storm. Failure will court disaster. Salvation is like availing ourselves with God's provisions against the storms of eternal judgment, damnation and hell. We have heard and seen and read about many who perished because they were ill prepared for the storms. The Bible speaks of Divies who opened up his eyes in hell because he failed to accept God's provision of Salvation to avoid ending up in hell. He wanted to warn his brothers, but Abraham told him they already had

Moses and the Prophets to do all the warning.

Salvation involves the New Birth, i.e. to be born from above, to be available for the mind of Christ to indwell you. It enables you to think differently, to speak differently and to see things differently. It lifts you off the carnal plane to place you on the spiritual plane. So, in a heart and life where sin reigned, grace reigns. Where envy, jealousy and hatred once reigned, now love, joy and peace reign. A sinner becomes a believer in God.

In his guilt condition, he responds in repentance and faith in the Lord, Jesus Christ. In the act of faith, he or she accepts the meritorious work of Jesus on the cross. The Father then rewards him or her with the status - Justification. This is the acquittal of the sinner who repents and trusts implicitly in Jesus as Savior. Through Justification, the believer moves into relationship of peace and favor with God. He or she has peace with God through our Lord, Jesus Christ.

The relationship of peace with God, leads into God setting us apart for special missions. This is Sanctification. We do great work for the kingdom. God trusts us. God has confidence in us and depends upon our loyalty. In the world, so Jesus, The Holy Spirit expects us to be faithful unto death. For only then would the believer receive the Crown of Righteousness. Through Sanctification, God binds us, cleanses us and empowers us to climb to higher levels of moral and spiritual endeavors. Sanctification is a continuous process.

Glorification will be our realization of the blessed hope. It is the fruit of Salvation. It is the final blessed and abiding state of the redeemed. Christianity is the religion of Redemption. It saves a man or a woman from sin. In the state of Glorification, we shall, at last, be delivered from the presence of guilt, sin and shame. This state is only achieved by death or by 'change' if the Rapture precedes death.

Salvation then in all its stages is:

I am saved

I am being saved

I shall be saved

I am saved from the penalty of sin. I am being saved from the power of sin and I shall be saved from the presence of sin.

Conversion And Call

The atmosphere in which I grew under my grandfather, Daniel Augustus Rahming, was conducive to Christianity. Pappa was the Superintendent of the sunday school. He was Choir Master and Organist of Mt. Carey. I discovered early in life, however, that mere knowledge of the Historical Jesus was not enough to make me a Christian. The Historical Jesus had to become existential and experiential to me to mark and seal my redemption. I must know Jesus by personal experience.

I needed to have a definite sense of guilt and sorrow for my sin. I needed to confess my sin and to repent of my sin, and trust in God to deliver me where sin would no longer take place number one in my life. The Holy Spirit worked through the late Evangelist, Bro. Weech and on me to repent of my sin, to confess Jesus as Lord and to embrace a firm faith in Jesus Christ as my Savior. At that time, I was in my early teens. I was baptized by our Superintendent Backford, and joined the church. The pastor at that time was the Rev. Pontius A. Adderley who was crippled. He did much to encourage me to keep the faith and to see the necessity in serving the Lord in the church. I entered Calabar in September of 1961 and he died in November of that same year. He was a great loss to me. He was grooming me for the pastorate at Mt. Carey to succeed him.

I received the Call to the Christian Ministry in the summer of 1960. It was

during an evangelistic visit to Mt. Thompson, Exuma one of the islands in The Bahamas. We made a call on Mrs. Marion Flowers of the Union Baptist Church there. She was very old and very ill. The Call was very swift. It was clear. It was simple to me. This sainted sister, of whom was reported to be very weak and very near death, sat up in her bed and held my hand and said: "Go on my brother. Go on for Jesus." Like Gideon with his fleece, the second night asking God to show him another sign, I said, "You could not die unless you told me that." She simply said, "No, go on for Jesus." That did it for me. August 22, 1994 made twenty-nine years since I have been ordained. I wonder sometimes what my life would have been had I refused to answer The Call.

Former member of Parliament, Mr. L.W. Young, at the age of 85 years presented me with a Bible when he heard that I was entering Calabar. He did extremely well politically, but having served in Parliament for thirty-three years, he lost that final election which might have made him the first Premier of The Bahamas. He lost to Sir Roland T. Symonette who himself became the Nation's first Premier. From Premier, in Colonial Times, The Bahamas moved up to Prime Minister becoming an Independent Nation. In presenting me the Bible, Mr. Young said that my great grandfather, Philip Rahming, encouraged him to go to Calabar, but he refused and lived to regret it all. He said, however, that he was happy I was going. Young said that my great grandfather would have been more than proud to see one of his own sons, his great grandson attend Calabar Theological College. I feel blessed to be counted among God's under-shepherds and I am grateful to be included. I thank God for the strength and faith to 'cut loose' and to follow as He led. At that time, I was doing well for myself. I was on the avenue to do exceptionally financially and to advance socially. Today, I just thank God for responding to The Call. Following is a copy of my letter of resignation from The Bahamas Government Telecommunications Department.

Mr. R.E. Knowles,
Acting Director of Telecommunications,
P.O. Box 48,
Nassau, Bahamas.

Dear Sir:

On December 1, 1948, I joined your Department as a wireless Telegraphist at Remote Receiving Station, Soldier Road. By March, 1953, I was transferred to the Accounts Section and have labored here unto this day. During the years which have been my privilege to serve in such an important and progressive Department, I have tried very hard to apply myself to the duties which were assigned me. I have found them not only enlightening and challenging, but also as stepping stones to ultimate triumph.

After being employed for some thirteen (13) years, I feel like Telecommunications is my home. If I have been of any help to Telecommunications, and if I have achieved anything, and if I shall accomplished something worthwhile in the future, I want you to know, Sir, that I know I owe much to your Department.

You are aware of the fact, Sir, that our community and our world is rapidly changing. Men are being trained in fields of Science, Medicine and Communications to meet the demands of the world of today and tomorrow. As you know, Sir, there is dignity and honor and prestige in these callings, but, I know you do not, Sir, preclude the fact that man is so constructed that he needs one day out of seven for rest, for recovery of his physical powers to their normal standard. Scientific experiments made in recent times have demonstrated the truth of this statement. Man needs one day out of seven also for worship, for fellowship with God and for the development of his spiritual life. Therefore, we need trained Ministers of the Gospel to serve these who are trained in the fields of Communications and to serve society as a whole. I feel the Lord has called me into the Baptist Ministry to serve His people. I am to enter Calabar Theological College, Red Hills Road, Half Way Tree, Jamaica, West Indian Federation on September 11, 1961. I am expected to be trained over a period of four (4) years.

Therefore, I hereby tender my resignation from your Department with effect from September 1,1961. However, I must entreat you, Sir, to hold on and to continue to lead your Department of The Bahamas Government.

As I step forward in faith, Sir, and go forth to lead the life to which I feel called, with history the best judge of my deeds, let us all remember that here on earth the work of God must surely be our own work.

I am,
Yours respectfully,

Ordination

Sunday, August 22, 1965 was the first day in the rest of my life. At. 4:00 P.M., the service of my ordination to the Christian Ministry began. This historic occasion took place at my home church, Mt. Carey Union Baptist in Fox Hill, New Providence, Nassau, Commonwealth of The Bahamas. However, at that time, The Bahamas was still a colony of The British Empire. The Bahamas became an Independent Nation on July 10, 1973.

The church, with its capacity of three hundred and fifty was over flowing. The service was conducted by the Superintendent of The Bahamas Baptist Union, the Rev. Enoch Backford, Sr. He was ably assisted by the Rev. Leopold D. Cox, who was the Union's General Secretary. Backford was pastor of Salem and Cox was pastor of Mt. Carey. The Guest Speaker was the Rev. Donald K. Monkcom, B.A., B.D., M.TH., Principal, Calabar Theological College, Kingston 10, Jamaica. I graduated there a few months earlier.

Hymns chosen were among my favorites, namely:

We Bid Thee Welcome In The Name Of Jesus

Glorious Things Of Thee Are Spoken

Thy Hand O God Hast Guided

Make Me A Captive Lord And Then I Shall Be Free

During the Act of Ordination, I was asked to declare the Doctrine I shall preach. I had prepared, examined and memorized it. The moment of truth came when I stood and began to recite:

I shall preach the Doctrine of God. God is One, Eternal and Almighty. God is The Creator, Preserver and Sustainer of the world. We have come to know God as Father through His Son, Jesus Christ, whom He sent into the World to reconcile the world unto Himself.

I shall preach the Doctrine of Jesus Christ. He is the only Begotten Son of God. He was born of a virgin and became man. In a life of love, service and sacrifice, He manifested the Glory of God. He was crucified under Pontius Pilate, and was buried. On the third day, He arose triumphant over death, hell and the grave; He ascended into heaven where He now waits at the Right Hand of God.

I shall preach the Doctrine of The Holy Spirit. The Holy Spirit is the gift of God to His Church and to all believers. He is the Revealer of all truth and the Comforter who abides in the hearts of all who have a living faith in God. He assures them that they are the Sons of God. He sanctifies them to be like Christ and He unites them in fellowship with one another.

I shall preach the Doctrine of Salvation. All have sinned and come short of the Glory of God. God, bound by His nature of love, has redeemed mankind through the life, death and resurrection of His Son, Jesus Christ our Lord. Salvation is appropriated by the individual through faith and faith alone. Whoever trusts in Jesus Christ receives forgiveness of sin, obtains a new life and becomes heir of the eternal life with God.

I shall preach the Doctrine of the Church. The Church is the Body of Christ and as such is God's redeeming agent in the world. The Church is duly constituted by all who have professed and expressed a living faith in Jesus Christ as Lord. The Church, under the command of its Lord, celebrates two Ordinances, Holy Baptism and The Lord's Supper. It is the duty of the Church to inspire her members to lead Holy lives and to proclaim the Gospel of Jesus Christ both in words and in deeds.

This project focuses on the view of the Church as the Body of Christ, showing its social commitment being the voice, hands, feet and compassion of God in the world. Further, it focuses on the People of God designation of the Church, projecting the Church as presenting and representing God in the world.

In its mission, therefore, the Church will make human life more human to the poor in its poverty and to the rich in its arrogance.

As youngsters, my generation relied upon the church through its elders for values, motivation and blessings, and we benefited greatly by them. Today, the shift if from dependence on the God of the Church to dependence upon oneself, where man has become the measure of all things. Freud and Jung have become as respected as the men of God, like the prophets Isaiah and Jeremiah. The quality of living has increased, but the quality of a life has deteriorated.

Senior citizens with Christian fortitude and confidence, even in the face of the many dysfunctional families and blatant disrespect for all and sundry, are dying. There is hardly any systematic, definite vehicle to transfer the benefits of their living experience, to ensure that their passing would not spell the death of our Bahamian Christian lifestyle of hope and expectancy for better times even in difficult times. My own age, 63 years, and the faces of so many young people have led me to the injunction of Moses that great emancipator, to have the Elders teach their children that God is above circumstances and even Pharaoh. This would enable them to keep faith in God and to behave with hope even in the most difficult times. Our young people would come to appreciate that it makes good sense to have faith in God. Their knowledge and respect for our tradition would help them in a long way to secure their well-being as a people, that is, remain from generation to generation and live long as a people. The prophet Joel himself was also concerned that the old should tell the young of the locust plague disaster that they would live wisely knowing that beyond the judgment, there is always reason to have hope in God who is righteous, but is also a God of love. (Joel chaps. 1 & 3)

CHAPTER IV

Context of Model-in-Ministry

Mt. Carey

For more than one and one half centuries, the congregation at Mt. Carey Union Baptist Church, Fox Hill, has been serving God by caring for His people in the community. Mt. Carey, earlier known as Zion Chapel, Fox Hill is located in one of the four towns in Fox Hill. Today, however, these towns and boundaries have lost their significance.

Mt. Carey was built in Nango Town on a little hill, still known as Zion Hill, the first name of the church. The other towns were: Burnside Town, Joshua Town and Congo Town. The Church was called, Zion after the name of the mother church, Zion on East and Shirley Streets. This mother Church was built by the Baptist Missionary Society's (BMS) Missionary, Joseph Burton in 1835.

Mt. Carey was built in 1843 by free Negroes and freed slaves, under the supervision of BMS Missionary, Rev. Henry Capern. This church was organized and got underway on April 28, 1843. Originally, its name was Zion Baptist Chapel, Fox Hill. The name was changed on the dedication of the enlarged church building, December 21, 1893. The enlargement and the change of name was initiated by the Rev. Daniel Wilshere. Wilshere found refuge at Fox Hill after he was dismissed from Zion Baptist Church, East and Shirley Streets. The church was named after William Carey, that great British Baptist Missionary of modern times. The congregation comprised of Nangoes and Congoes. The Nangoes felt superior. The Congoes felt inferior. The Nangoes were the Yoruba merchants of the African Gold Coast. They were a proud people with a princely heritage who came to The Bahamas as free Negroes. The Yoruba or Nangoes

and Congoes knew this. The Congoes could not be themselves, living up to the standards and expectations of the Nangoes. It was only a matter of time before the Congoes moved out and built their own meeting house. Furthermore, Congoes who came in July 28, 1860 could hardly speak English. They built Bethel Baptist Church, now St. Paul, in 1870. Bethel, their mother church was built in 1790 on Meeting street in downtown Nassau by Prince Williams, a run away slave from Georgia. He was assisted by his deacon, Shaper Morris. So we have Mt. Carey in the tradition of trained White leadership and St. Paul in the tradition of untrained Black leadership.

During her formative years, Mt. Carey had its share of conflicts and discouragement within the fellowship. Nangoes and Congoes found it rather difficult to occupy the same space even in church. There was the spirit of mistrust, jealousy and non-cooperation which kept the congregation on "hold" with many of the churches ministries either within or without the church. The end result, however, was the spread of the church in the formation of St. Paul. This Church came out of Mt. Carey through internal conflicts. Yet, after the separation, St. Paul had and kept a good relationship with Mt. Carey until this day.

So, although, Mt. Carey did not have planned programs for the planting of new churches, she did so through the conflicts between the Nango and Congo tribes who were in the church.

In the mid nineteen-forties to mid nineteen-fifties, Mt. Carey had a vibrant group of young men. They attracted other young men and women to the activities of the church. The central activity was Bible Study which was done on Thursday nights in the Baptist Training Union (B.T.U.). Outstanding men like the late Rev. Dr. W.G. McPhee who became founder and pastor of Calvary Baptist Cathedral Church, were among them. The late Rev. Dr. R.E. Cooper, Sr. MBE,

JP who founded The Mission Baptist Church, and who served the Bahamas National Baptist Missionary and Education Convention as President, and President of The Bahamas Christian Council, was also among that vibrant group of Baptist young men. Mt. Carey was like a centre of learning and preparation for the Baptist Ministry, particularly Fox Hill. St. Paul's Pastor, the late Rev. Henry Leroy Roker, JP was another, and the Rev. John Bridgewater in his eighties and who is presently pastoring in Nashville, Tennessee was another of those Baptist young men. More than seven ordained Ministers and seven deacons came out of that group. Even the Rev. Daniel Wilshere, the organizer, first General Superintendent of The Bahamas Baptist Union and pastor of Salem, was on hold at Mt. Carey from 1890 until Salem was built in 1894, to give him a pulpit. He was pastor of Zion, East and Shirley Streets, and General Superintendent of Zion United Baptist Mission in The Bahamas. But he was dismissed by BMS over a policy dispute in 1890.

One female, Miriam E. Roker, B.A., JP, our recent retired Sunday School Superintendent, but still active in the Women's Auxiliary received her motivation from that group. After graduating from The American Baptist Theological Seminary in Nashville, Tennessee during the Presidency of Dr. Maynard Turner, Miriam served a total of 30 years in the offices of President of The New Providence District Women's Auxiliary of The Bahamas Baptist Union and as the overall President of The Women's Department of The Bahamas Baptist Union. This author caught the tail-end of that period. Presently, the pastors of two Pentecostal churches in Fox Hill came out of Mt. Carey.

Mt. Carey feels like a mother church. Though under the White man's supervision and trained leadership, Mt. Carey never had a Seminary trained pastor in all its one hundred and forty-seven (147) years of witness, until its present pastor came in 1990. And so very little was done to evaluate and assess

the potential of its members in talents, gifts and professional skills. Very little was done for Home Mission as well as Foreign Mission. The church did not take time to plan its ministry in order to check on its growth or stagnation. What the church did was to 'over' edify itself, only train itself and mainly minister to itself.

Mt. Carey's influence is felt, however, in many churches besides Mt. Carey and outside Fox Hill, by those members who continue to leave for various reasons. And being properly trained, our standard, they quickly moved into responsible positions in these churches. In more than two cases, they have gone out and assisted in the establishment of New Ministries.

The Tithing System is relatively new at Mt. Carey. The Supervision of White trained men ended in 1933 when the Baptist Missionary Society of Great Britain pulled out its last Missionary, the Rev. Leonard Tucker. Not until the coming of Southern Baptists in the early fifties that we become conscious and began to take a little seriously Malachi 3:10 "Bring all the tithes into the storehouse..."

During the pastorate of Dr. L.D. Cox, J.P. (1962-1989) a minority of members began paying tithes to the church. To date that number has increased.

Church work was considered voluntary work, including the pastor's. During the pastorate of Moses Rahming, 1877-1900, Daniel Wilshere lamented the fact that Moses was not supported financially by the church. Wilshere commented that he was above the average of his people in Education. Folks were jealous to give Rahming a stipend. However, after BMS' coaching, they agreed to give him one pound per year. And when BMS supplemented that amount, Mt. Carey objected with a passion. Therefore, for the most part, no one was really held responsible or accountable for any work not done. After all, people did it when they could, and as soon as they could get to it to get it done.

There was no budget. As we write this document, the church has no

budget. Some qualified men in the church approached this present pastor to produce a budget. They were given permission to draft a budget. The men came up with a budget only reflecting the present financial status quo of the church. The pastor placed that on hold to get in some teaching and challenge to the members. The church is now poised for development of its own human and financial resources. It needs to care for its full-time pastor and at least a skeleton staff to begin to work on a new organizational structural base for fruitful church ministries. The church has students in colleges abroad. New Ministries need to be developed to meet their needs as well as to challenge them to continue to find their space in the church upon their return.

Mt. Carey sees itself as a landmark. Having been built since 1843, and sustaining a continuous service to the community for 152 years, Mr. Carey has produced many outstanding leaders and citizens. Among them are:

Manager of the Development Bank of The Bahamas

Manager of a Tour Company

Manager of an Insurance Company

General Supervisor of The Bahamas Government Clinics

Member of Parliament

Members of the Senate

Vice President of The Senate

President of The Bahamas Christian Council

Indeed, these and other members could require no less than a proper budget for a well organized buzzing, busy servant church in the Fox Hill Community.

Mt. Carey is regarded as a sophisticated congregation in Fox Hill. The members tend to be more carnal than superstitious. Church going is traditional, a good one at that, but the Holy Spirit can interrupt that tradition and make it a

personal pilgrimage to fellowship with the Saints of God. Churches, and church related functions, still offer among the other institutions the best and decent places to dress to attend. We still dress well to go to church. Looking over the congregation, Sunday Service only once per week at the 11:00 a.m., one wonders whether people come to church for any of the following reasons:

1. To pay one's dues to God and to have one's conscience cleared before God.
2. To fellowship with friends; to see people, and to experience a lift out of one's desperation.
3. To receive a good hug as a means of security from members or from the Pastor.
4. To hear a good sermon; to enjoy the music ministry and to hide one's self in the Church, away from the hustle and bustle of life.
5. To exercise control over people because that is a "no no" at home or at work or at play.
6. To impress, by performance during the services; and to criticize or complain.

Wrong reasons, but they come to the right place. As long as they come, if we are spiritually keen and aware of their presence and preparation and sacrifice to be there, the Holy Spirit could and would, with our help, keep them coming.

At Mt. Carey, there is a spirit among the members, as of the flesh lusting against the spirit and the spirit against the flesh. We tend to respond more readily in hatred and envy than in love and peace. When all is well, there seems to be no problem in raising holy hands together unto God and giving God the highest praise. But when there is a problem, God seems to be either forgotten or powerless.

The historical background of our people tends to be sophisticated as well

as peculiar. This is our experience even unto this day. It results in a lack of programs and a very low ebb or real incentive because of the spirit of jealousy and division. It is not that our people are not aware of spiritual and social and professional gifts to be used in the church. But it is that crippling, paralyzing spirit among us. No one likes headaches today. Challenges are aborted, efforts are avoided while the devil has a field day in the neglect of the work of God being done in the church. Carnality is disrupting the church in motion and fruitfulness. I believe, however, that a new discovery of our oneness in Christ, a new spirit will replace the carnality among us. For we would see experientially that we are all one in Christ Jesus. When the disciples were on one accord and experienced their oneness in Christ, the Holy Spirit fell upon them.

Mt. Carey's growth and influence were directly related to the building extensions during the long history of its existence. Having being built in 1843, by 1850 the chapel was too small. The children had to be sent home after Sunday School to make room for parents to attend public worship. A building fund was established to enlarged the chapel. In 1868 the chapel was re-opened to worship. We are not certain, however, whether this was an enlarged chapel or whether it was the renovation of the chapel due to the terrible Bahamian storm of 1866, or whether it was both, repairs as well as enlargement.

Later, in 1882, the walls of the church were raised two feet higher. The thatched roof was replaced with a shingled roof. A new floor was laid and new windows and doors were put in. Again by 1889 another building fund was established to enlarge the chapel. At that time the members averaged 100, Sunday School 120 and Day School 50. With Thirty pounds, the building was enlarged. This brings us up to the pastorate of Moses Rahming, 1877-1900, and when the church began to give its pastor a stipend. Again, Rev. Daniel Wilshere led in enlarging the building in 1893. In 1965 Rev. L.D. Cox built a Sunday

School Room and in 1972 he enlarged the church building.

In all this enlargement of the church building over the years, our total space per square feet is only 5,340 square feet which includes the Sunday School Room and Church building itself. But yet, every inch increase enhanced the work of the kingdom of God. The Sunday School room was a blessing for social activities of the church. It is used as a multi-purpose area. Cox's extension in 1972 was to realize a dream. The one hundred voice United Baptist Choir was organized by mid sixties. They went from church to church with special music, of course, only to those churches that could accommodate that number in the choir area. The addition was done to invite the choir and to enable as many at any one time, to attend our church for example at funerals and other community service.

Today we are the proud recipients of that extra space. And yet, with our membership and our involvement with other Associational Conventions, the cry is, for more space. In addition, as we gaze over our history, the journey of the church, with a deliberate flash on our present condition, i.e., facilities and community needs, and a peep at the future, we feel compelled to go a step further in physical accommodations and preparation of workers to do our "best bit" during our watch.

In May of 1995, we began our fifth year in Mt. Carey's pastorate. We have led the congregation into the consciousness of seven basic needs.

1. The need to recognize our tendency to carnality, to recognize whose we are, for whom are we working and that we 'all' are workers together with God through Jesus Christ.
2. The need for the whole church to bring its tithes and offerings with the admonition that we cannot beat God giving neither can we beat Him taking.

3. To see the need, as a church, to have a strong Home and Foreign Mission Program and that such a program is directly dependent upon our commitment to God and living and working in the Spirit and not in the flesh.
4. To see the need for a vibrant Benevolent Fund, a Soup Kitchen, as well as a Food and Clothes Bank available for the needy.
5. To see the need to inform and enlighten the church family as well as the community about the life hereafter as well as the one they are living now.
6. To see the need for the church to become an employment centre, to be on the side of the solution to the unemployment problem in The Bahamas.
7. To see the need of the church, after 152 years of unbroken service to the Fox Hill community and indeed to The Bahamas as a whole, to become a landmark in its building structure and its surrounding graves. Our first Superintendent of the Bahamas Baptist Union, the Rev. Daniel Wilshere and his wife, Charlotte are laid to rest in Mt. Carey's grave yard.

In 1993, the occasion of our 150th Anniversary, we chose for our Motto: "Mt. Carey, a beacon on the Hill to know Him, to make Him known." We are a lighthouse on the hill top to make Jesus, the Light of the world, known, by our faith and work.

Fox Hill

Fox Hill was a community where everybody knew everybody. This has not changed much today. 'Good manners' was the in thing. We had to recite the

line: 'Manners maketh man'. We were told that manners could take us around the world until somebody said in the late fifties at a PLP's campaign for majority rule, "No, not manners, money can take you around the world." Each parent or adult had the permission to chastise any child anywhere if that child was found misbehaving. If the child did misbehave and was disciplined by an adult, and if he told his or her parent(s) about it, that meant another punishment.

Looking back, one may infer that 1953, the birth of the Progressive Liberal Party (PLP) in the Bahamas, marked the beginning of the end of unquestioned and firmed loyalty to the Bible for the majority of Bahamians. It also marked the beginning of the end of the United Bahamian Party (UBP), white Bahamian political rule over the majority in the Bahamas. Up until 1953, the popular songs in our community were the church songs. They were songs like: 'Lord, I care not for riches, neither silver nor gold... tell me Jesus my Savior, is my name written there'. The majority was ashamed and somewhat afraid to sing dance songs. We were taught that they were sinful. Bahamian religion, therefore, engendered good manners which was a combination of fear, respect, obedience, loyalty and a general sensitivity to the well-being of others. In 1967 the PLP achieved majority rule in the Bahamas. Blacks were in the majority. Education became available and academic success followed. Trust in God began to shift to trust in one's own ability to achieve.

The Fox Hill of my school days had six telephones. One was placed at the school principal's residence. The principal was also the Post Master. The names on letters were called out at the end of the school's day. Students would take them to their parents or relatives or friends of their relatives. Everybody knew everybody and so either the principal knew or we knew who should take or who should not take a letter. We never had any trouble in the distribution of letters.

There are ten churches in the community of Fox Hill. We have an Anglican, a Roman Catholic, a Methodist, a church of God of Prophecy, two churches of God and four Baptist churches. There is an ecumenical relationship among the churches. Fox Hill, which is one of the oldest slave villages in The Bahamas, has Her Majesty's Prison which serves the whole Bahamas. The Bahamas Junior Correction Institutions for boys and girls are in Fox Hill. Sandilands Rehabilitation Centre, two homes for senior citizens, a Geriatric Hospital, a Government Clinic, a Fire Station, a Police Station, a Post Office, a National Insurance Office and a Library are in Fox Hill. In addition, Sandilands Primary School, Thelma Gibson Primary School, three pre-schools, St. Anne's High School, St. Augustine College (High School), L.W. Young, Junior/Senior High School, St. Andrew's High School, Kingsway Academy (Junior/Senior High School) are in Fox Hill. These schools are fed by the children of Fox Hill and by the children from other areas in New Providence as well as from our Family Islands. The capital city of the Bahamas is Nassau. This city is on the island of New Providence. All other islands of the Bahamas are called Family Islands. Before 1967 they were called 'Out Islands'. Fox Hill has land area for future housing development. In addition, Fox Hill has two giant food stores, City Meat Market and Super Value and two filling stations.

Fox Hill has very little employment outside the schools, Food stores, and Government Ministries. The majority of these jobs are done by folks outside Fox Hill. They come in to work and Fox Hillians go out to work. Fox Hillians work in Government Ministries, in Banks, in Private Firms, and in various Tourist related jobs outside Fox Hill. Socially, in the Bahamas, Fox Hillians range from middle lower to upper middle and possibly to middle upper. A handful are in the upper, lower social range.

The names, Fox Hill and Sandilands Village are used interchangeably.

The area was called Fox Hill before it was given the name Sandilands Village. Governor John Gregory praised Judge Robert Sandilands for changing Fox Hill to Sandilands Village. This change was made in 1849 with the support of St. Anne's parishioners. In 1752, Samuel Fox came into the area to live. By 1801 he was given 23 1/2 acres of land by the Government. The area took on his name, Fox, and Hill was added because he lived on a hill on which now sits St. Augustine's Monastery. Despite the change, however, the first name Fox Hill is more known as the community than Sandilands Village. Sandilands is more closely identified with the institution for people who have mental problems and illness. It is called: Sandilands Rehabilitation Centre, but in short, Sandilands. In this light, Sandilands can be an offensive word.

Estimated Government statistics for 1992 show that Fox Hill has a population of 7,521 with 3,666 males and 3,855 females. There is a total of 2,072 households. The total population of the island, New Providence, of which Fox Hill is a district is 178,000. However, the total population of the Bahamas is 260,000.

Fox Hill, one of the oldest slave settlements in The Bahamas, still celebrates Emancipation Day, the first Monday in August. Further, from time immemorial, the second Tuesday in August is celebrated as Fox Hill Day. Fox Hill celebrates a holiday while the rest of The Bahamas conducts business as usual. The origin of the day was to give the Sunday School Students a party for their faithfulness. The party is held in the Baptist Churches from 10:00 a.m. to 2:00 p.m. and later in the day, the crowd moves to the "Parade" grounds for social festivities and gatherings. Many Fox Hillians would return home from England and America for this day. In the beginning, this might have been thought of as a Jr. Emancipation Day. Probably this celebration began not long after 1843 when Mt. Carey was built and dedicated for the worship of God. And

this could be before 1856 when St. Mark was built and 1870 when St. Paul was built. The tradition is observed by all the Baptist churches in Fox Hill.

CHAPTER V

SUMMARY OF METHODOLOGY FOR DESIGNING IMPLEMENTING AND EVALUATING THE MODEL-IN-MINISTRY

The Dire Need

At the end of three years in the pastorate at Mt. Carey Union Baptist Church, Fox Hill, I called a few hard working individuals to sit with me, to look at the membership and 'spirit' of the church. The area of Youth participation and involvement took priority. We soon began to improve our Sunday School by mounting a campaign and adding a few more classes. The 'spirit' was still restrained. After completing one year at The United Theological Seminary at Dayton, Ohio, in this Doctor of Ministry Program, I called together that same group to serve as my context associates to create a Model-in-Ministry to transfer the rich heritage of our community from generation to generation. The majority of our Senior Citizens have died and are dying and we do not have any visible sustained trustworthy method to shelve their experiences and indeed our culture from being poured out wastefully into graves. We came up with a "Teaching-Learning Model" to be a vehicle to transfer the wisdom, mores and culture of Bahamians from generation to generation for the upliftment of posterity. This would keep young people in touch with the elderly in bonding, caring and respectful ways. It will provide also, basic survival skills, be they technical, social, moral and/or spiritual. Young people need to know that they are not the first to come here, and that experience is the greater teacher.

This Model-in-Ministry will relink also, the home, the church, the school

and the community especially in the area of Fox Hill. It will also bring to an end or at least check the perception of children bringing up themselves and our continuing moral and social predicament. Our nuclear families are destroying us and the 'good old' reliable extended family has been thrown out the window. In this Model-in-Ministry the adults will teach in providing facts, telling stories, showing how to cook, to sew, to knit, teach songs, tell of the lives of some notable citizens as well as of some historical events. The Model-in-Ministry calls for three groups of people:

(a) Youth, ages 8 to 16 years

(b) Senior Citizens and

(c) A few professionals from Education, Law, Arts and Craft, History and Religion.

Our seniors notice the steady and uncontrollable increase of immigrants from Haiti, Cuba, Jamaica, United States of America, Europe and Asia into our country and community. These people bring their culture and they live out their culture. Bahamians love new and foreign things even to our detriment. We have a Service and Welcoming Industry because we depend so heavily on Tourism. Up until about 5 to 10 years ago, we were relatively safe with and in our tradition, because it was not contrasted neither challenged by others. Although we are receiving some three and one-half million tourists per year, among us and upon us, 260,000 Bahamians, we are able to sustain our culture because they came and they left. But now, some and an increasing number are returning to stay. Already in a couple of schools, we need Haitian teachers or Haitian language speaking teachers. The children in these schools have no longer a dominance of Bahamian names. My Context Associates were indeed happy for this program to begin to arrest this fast drift from Bahamian culture and religion.

I announced from the pulpit and then dialogued on a one-on-one basis to

ascertain the number of persons in the church who were willing and able to commit time for this project. Many were willing to assist and thought the program a very good and necessary one, but said that they themselves were already committed elsewhere. However, we did have a total of six females, two males and the writer made the number up to nine. These were prepared to give one to two hours per day with the project. And to accommodate them, we had to begin at 3:30 p.m. on Tuesdays, Wednesdays and Thursdays. Their skills were adequate for the purpose of this project. We had, for example, a teacher, an historian, a telephonist, a nurse, a news editor, a government clerk, a politician and a pastor. And they could, in addition, knit, crochet, sew, cook, tell stories. Mentors were skilled in caring, listening, advising.

The Model-in-Ministry began on Tuesday, June 20th, and ran for six consecutive weeks to July 27, 1995. The writer was present for the entire six weeks and he was there to sustain the flow of interest from one activity to the next. Being a pilot project, we did not project a budget. The time table arrived at being convenient for both teachers and learners was: 3:30 to 5:40 p.m. only on Tuesdays, Wednesdays and Thursdays. Classes were held in the Sunday School Hall of the church. The schedule ran as follows:

3:30 to 4:00 p.m.
4:10 to 4:30 p.m.
4:40 to 5:00 p.m.
5:10 to 5:30 p.m.
5:35 to 5:40 p.m.

For teaching and telling stories, a single period was used. For such activities as cooking and sewing, double periods were used. For games, triple periods were used. However, here and there, adjustments were made to fit the activities to the time allotment, 3:30 to 5:40 p.m. The period 5:35 to 5:40 p.m. was used for closing thoughts and prayer. After much discussion, we arrived at a

curriculum as follows:

Civics	Art and Craft
Parables	Cooking
History	Sewing and Knitting
Story Telling	Rap Session
Games	Music

The guideline for matriculation also became primarily our evaluation instrument. The same questions given at the beginning of the program were the same at the end, to see if they left better off than when they came. The majority of the workers were teachers, either at Sunday School or at Government School or both. They shared the writer's vision and goals for the Model-in-Ministry, to share and transmit Bahamian values, customs, culture, wisdom, mores, spirituality and folkways from one generation to the next.

Resource Establishments

Four resource areas were contacted to be of some assistance to this Model-in-Ministry. They were:

St. Matthew's Day Care Center for the Aged

The Department of Social Services Summer School Program

Elizabeth Estates Children's Home and

The Senior Citizens Center in Yellow Elder.

Other such establishments were:

Persis Rogers Home for the Aged

Rebecca House Home for the Aged

Tynes House Home for the Aged and

Morris House Home for the Aged.

The St. Matthew Day Care Center is an Anglican Church Program. However, it is heavily funded by the Government. The elderly are brought in

each day. This gives them a place for companionship and fellowship. The center is also a blessing to families who have to leave their parents or grand parents at home, who are on medication which should be taken at specific times during the days. The center provides a kind of supervision in this connection.

The activities there involve Mass once per week followed by tea, testimony period, prayer and sharing experiences. Occasionally, the residents go out to visit Primary and Secondary Schools, and in turn the students return the visit. These students would adopt fathers, mothers, grandparents as well as uncles and aunts. They religiously comb their hair, prepare their nails, and always read them Bible Stories. This program is fifteen years old.

The Department of Social Services Summer Program is four years old. This is a Government project. It is organized to integrate the youth with the elderly in a teaching-learning relationship with its aim to eliminate the gap between them and which identifies itself as conflict, confusion and stagnation. The target age is 10 to 17 years. Activities include:- story telling, handicraft, dance, talks on bush medicine, drugs, alcohol and personal safety. In this program the Senior Citizens are brought in to mix with and to teach the students.

Elizabeth Estates Children's Home is a Government establishment, but it is given to the Anglican Church to operate. This program is three years old. The children of the home remain there from birth until eighteen years. It has an occupancy for fifty persons. As of this writing, it is running seven short.

Senior Citizens' Center in Yellow Elder

The Senior Citizens' Center in Yellow Elder was the idea of Sir Clement Maynard. This is the constituency he represents in the House of Parliament. He led in the raising of funds to construct the building and then turned it over to The Ministry of Social Development and National Insurance for its management. The

center became operational on April 15, 1991. The purpose of the Day Care Center is to provide a place for seniors who would otherwise spend the greater position of their day alone. At the Center, the seniors participate in supervised, organized activities. They also benefit from companionship, participate in sessions to enrich their spiritual and social well-being as well as increase their knowledge in areas relevant to them.

To enroll, persons must be:

1. Sixty years or older
2. Able to move about independently
3. Able to feed themselves
4. In control of bladder and bowels
5. Able to participate in group discussions

Seniors are charged a fee of $20 per week. An additional fee of $1 is charged if they use the center's bus to transport them to the center and home. The center is opened Monday to Friday between the hours of 8:00 a.m. to 6:00 p.m. They are closed on public holidays.

Some of the activities at the center are: daily morning devotions, exercise/walks, group discussions, story time, quizzes, games, picnics/outings, handicraft, quarterly birthday celebrations and visits by primary and secondary school students. The center welcomes volunteers to assist with the activities.

The Rebecca, Rodgers, Tynes and Morris Houses are homes. The elderly live there. All these homes, programs and centers provide excellent contexts and environment, for experience, appreciation, development and bonding of the youth to the elderly. But this Model-in-Ministry is not just a matter of relationship and bonding. It is also a program designed to transfer the customs, culture, values, mores, and religion from one generation to the next in a teaching-learning relationship. However, these agencies were contacted to

provide a kind of field trip and in some cases to experience the practicality of some of the theories they would receive.

At the beginning, we tried to include youth from other churches in the Fox Hill Community. Letters were written to their pastors. I informed them of the Model-in-Ministry. The writer spoke of the reason for it, that is, his doctoral document, and placed in a small fee per week to assist with refreshments. But, that did not work. The writer feels now that that was too formal and too new an idea in the air. So we concentrated on our own young people who were available. We began later than May 30, 1995 (see appendix), and the program ran for six instead of five weeks. The highest number was fifty-two (52). But for the six week period, we had an average of thirty-eight (38). Each day they were provided with refreshments. Monies were received from the church proper and from individual members to whip up a more active and personal support and participation in the program. Some days the double periods were used for general counselling and for students to fellowship and converse with each other in a monitored situation. Each day, a very popular exercise was to let them shout or scream to the top of their voices in unison. We used, for example, Hip, hip, hip, hooray; and give me a J, E, S, U, S and then shout the name in unison. It let out a lot of steam, and they could scream.

The evaluation instrument was an examination which we gave at the beginning of the program and which we gave at the end of the program. Out of a total of 95 questions, the highest score was 55 and the lowest was 10 when we began. At the end, the lowest score was 42 and the highest was 89. The descending scores in the top four were: 89, 84, 76 and 51. The descending scores at the beginning were: 55, 46, 39, and 36. A sample of 14 to the examination at the start and only 10 of that were present for the final test. In addition, however, we noted the sustained interest of the students. The teaching

was rather conversational. We did not wish to maintain a rigid 9 a.m. to 3 p.m. class room atmosphere. We created a carefree, rather playful context to keep their interest and attention span. At times when we thought we were not getting through to them, a pop oral quiz assured us that they were consuming the information given. Two weeks after the close of the program, in a Sunday morning Divine Worship Service, encouragement were given to all the participants and the top three received token for their efforts. The knitting activity was very popular. Students took home their work begun to complete with the help of the teachers who are members of the church. That six weeks' session brought about a spirit of comrady among the young people and between the elderly, and indeed within the whole church.

Plans are underway to draft a proposal to our Government's Social Service to assist us with funds to employ at least two teachers, one in Math and the other in English to establish this Model-in-Ministry in Fox Hill Community. The Task Force in Education which was commissioned by The Rt. Honorable Hubert A. Ingraham, Prime Minister of the Commonwealth of the Bahamas and headed by Dr. Keva Bethel, supports youth having assistance with homework, and to keep them off the streets after school while their parents are still at work.

This Model-in-Ministry is being continued. It is not only bringing in students on the church premises at that time of the week-day, but also church members and community well-wishers. They come and make themselves helpful in this Model to transfer the wisdom, mores and culture of Bahamians from one generation to the next for the upliftment of posterity.

Learning Needed For This Ministry Project

I needed to know from my congregation and the community at Fox Hill

several things:

1. How many church members were willing to commit time for this project?
2. How much time could each commit on a daily, weekly or special occasion?
3. What kind of skills existed among those who agreed to help?
4. What skills existed among Seniors who would act as mentors to Young people?
5. What budget would I need, if any, to get the Model underway (offering compensation to Seniors?)
6. How many students I should expect from the community churches?
7. Would I, working through the Social Services Department of Government, be able to obtain Government's financial assistance
8. What day(s) and hour(s) of the day, reference:
   (a) 9:00 a.m. to 5:00 p.m.
   (b) 9:00 a.m. to 1:00 p.m.
   (c) 1:00 p.m. to 6:00 p.m.
   (d) 3:30 p.m. to 6:00 p.m. would be best for them?
9. What should be the guidelines for matriculation into the project as well as a measuring instrument for evaluation?

Further, the seniors and professionally trained members would need to know how to effect a teaching-learning relationship with each other and with young people. They would also need to know and enhance my vision that this Model-in-Ministry could be vital in the ongoing sharing of Bahamian values, customs, culture, wisdom, mores, spirituality and folkways with those who are younger by those who are older.

Some Direct Benefits

Some direct and immediate benefits were:

(a) Youth expressed themselves more freely with elders and pastor

(b) Six youth enrolled in the Sunday School as a result of the program

(c) For the first two weeks, at the end of the day, three youth whose grand-mother was buried some four months before, gathered at her grave doing some kind of ritual. They were heard to say: 'good night, grandma, see you tomorrow.' These youngsters live seven miles away.

(d) Five came forward for baptism.

Some Indirect Benefits

Some indirect benefits can be observed from the 1995 Emancipation Day Annual Community Service which was held ten days after the close of the program. This service was held at Mt. Carey. It was a live community radio broadcast service and His Excellency, The Governor-General of the Commonwealth of The Bahamas, was in attendance. On that occasion, the writer was asked to bring remarks on the folkways of our ancestors, which he did. He also took that occasion to announce that he refused to encourage the traditional banquet on his 30th Anniversary as an Ordained Minister of The Gospel. Instead, he said that he would use the celebration to give back to Fox Hill that which Fox Hill gave to him in terms of inspiration, information and challenge.

He would do this by inviting all the Fox Hill's "firsts" in various fields to join

him on the parade grounds, in a community setting, to be recognized. He said that Fox Hill has a number of unsung heroes and heroines, whom the youth need to know to raise their self esteem and to challenge them for great accomplishments. The time came and the ceremony was held. Again the Governor-General, Sir Orville Turnquest, was there as guest of honor to bring congratulatory remarks. We identified 35 persons in that first category and 24 of them were present. Among them were: Fox Hill's first Canon, first Senator, first Vice President of The Senate, the first female Justice-of-the-Peace, first CPA, first Deputy Governor of The Central Bank, first Medical Doctor, first Government Minister, first Miss Bahamas and first President of The Bahamas Christian Council.

Following the activities of Emancipation Day, there was much talk for us to have an annual talk about our ancestors. The adults seemed to have enjoyed very much the information about the good old days. The young people seemed excited to know about, not only the distant past, but even of the recent past, that is, some 30 to 40 years ago. Meanwhile, it was agreed that a book be published containing these Fox Hill's "firsts." This book will include a short story on each of them. It will contain some historical information on Fox Hill and its people and land-mark events. It will be produced to be used in our schools for Social Studies. Sir Orville has very kindly consented to do the preface to the book. This publication is expected to be completed within one year. The Hon. Senator Jaunnianne Rahming-Dorsett, a member of Mt. Carey, and co-chair of the parade recognition committee, is working hard with the writer on this much needed historical work for Fox Hill and indeed for our total Bahamian Community. Publication date is August, 1996.

Another indirect benefit was the private and energetic declaration of two Fox Hill males, one in his sixties and the other in his eighties. They both

informed the writer that they will be making, separately, two houses available to the churches of Fox Hill to sponsor soup kitchens and other helpful activities to the needy of the community. I have every reason to believe in the sincerity of these men.

CONCLUSION

I see this Model-in-Ministry, in time, catching on and functioning in constituencies throughout our Island Nation. It has the potential to weed out the mischief-makers and to expose all the 'bugger-men-boys' among us. That is, the teaching-learning relationship and bonding between seniors and youth will do much to eliminate the invisible mischief-makers. The communication will generate understanding for deeper and richer relationships between the youth and the elderly. Respect will reappear to establish itself and discipline will have a chance to mold lives.

Further, the caring and bonding will support comfortable and high individual and corporate self esteem. Suspicion and doubt will be replaced by trust and confidence. This will create a healthy community where searching minds will be carried by strong physical bodies. Presently we cannot work together in constructive endeavors because we do not trust each other. We do not trust each other because we do not know each other. We do not know each other because we are reluctant and cautious in reaching out to each other. This Model-in-Ministry is a simple, yet profound vehicle to get mixing and sharing and mentoring on the way before prejudice steps in among the Youth.

I perceived very early in this project that the Nango and Congo issue would best be dealt with by promoting activities and discussions that would unite the community. To have majored on the differences would have defeated this Model-in-Ministry. The historical facts of the lifestyles of both tribes could have either made one feel hopelessly inferior and the other feel ruthlessly superior.

Economic and educational opportunities have brought about a silent cooperation in inter-personal relationships through jobs and marriages. Children and grandchildren have Nango fathers and Congo mothers as well as the other

way around. Dr. Cleveland Eneas, who died very recently at the age of 80, told me that his father told him not to play with his friend because he was a Congo. They were both children, but his friend was a Congo and Cleveland was a Nango. Dr. Eneas further said that Congoes lived on the back alley streets. They kept dirty yards, untidy houses and lived loose and vulgar lives. Over the years, education has done much to lift the standards of the Congoes. However, the older folks can be heard saying, 'John is a Congo', meaning, you should not expect too much from John. He is a Congo.

The purpose of this Model-in-Ministry is to uplift and achieve cooperation and community for the ongoing well-being of our people. I can see now that activities for the upliftment of posterity targeting the youth and engaging the adults and the elderly, can bring our community together in trust, to explore creative human, social and economic ideas. There is a distressing lack of trust between and among black Bahamians when it comes to pooling economic resources to create business for jobs for our people.

For Mt. Carey, this vehicle has already begun to pull us together. The youth are inspired and enthused and they have their parents responding. Already, the younger ones 8 to 16 years are becoming more aggressive in ministering in the church than the seeming shy ones 17 to 25 years.

This vehicle will enhance learning, for these youth will be able to see as well as experience relationships and understand how things, ideas, concepts and actions connect or do not connect, or cause to kill, or cause to live, or can work towards, or hinder the process for development. This development can be academic, social, financial, spiritual or healthful. Day Care Centers will take on a new dimension of bonding and mentoring. And too, these mentors will be training the youth to care for them, along the lines of the same values they employ should they live beyond the age of their personal control and care for

themselves.

Already, folks are popping up with ideas to keep this Model-in-Ministry alive. For example, on our Annual Family Day in March, 1996, plans are underway to invite not only families, but those, the extras, who were either christened here, baptized here, married here, or had their dead buried here, or were in some way blessed by Mt. Carey. The Hon. George Mackey, present Member of Parliament for Fox Hill Constituency and former Minister of Government, Fox Hill's first Government Minister, always speaks loud and clear of the teachings and motivation he received at Mt. Carey's Sunday School. He is a staunch Anglican. These persons will be invited to bring along their families and friends. At the end of the 11:00 a.m. Divine Worship Service, dinner will be served in the Sunday School room. In the afternoon, there will be a 'speak out' on the way things were in the 20s up to the 90s. This panel will allow for questions and input from the floor.

In addition, I have attended the first in the series of dinners with members and their children at their homes. The purpose is to dine and share experiences with the children and grandchildren of these members. At that dinner, the grandmother took the initiative to mention the importance of the dinner exercise, to help the children to set high and higher standards and goals for themselves. In conversation around the table, it was discovered that one of her grandsons was under heavy manners. He was placed on probation at school because he strayed into bad company. That was dealt with.

His mother got him enrolled as a member of the Youth Band at the school. This is good potential for our Royal Ambassador's Band. I never thought Fox Hill had a gang, and I spoke in that manner. The grandchildren and some great grands of Fox Hill have formed the 'Dog' gang. I was amazed to learn how loud it was barking and I did not know about such a gang. Needless to say, I learnt

much about Youth matters at the dining table. I can see that these Sunday dinner chats will lead to the rebirth of the extended family which is so much in great demand today among Blacks. We cannot do it all alone, but we will overcome and achieve high goals by working together, sharing the same traditional values, customs, morals and the same God, Father, Son and Holy Spirit as the source and end of our being.

The author is committed to this teaching and learning relationship in transferring the wisdom, mores and culture of one generation to the next. The program for the first few years will be conducted in the summer. Meanwhile, the program will be introduced to pastors in the area, and later to the Bahamian community.

RESULTS OF THE MODEL

A. SUMMARY OF IMPLEMENTATION OF THE MODEL

What were the goals?

1. To initiate and/or make more aware the need for understanding, respect, cooperation and relationship between the youth and the elderly
2. To initiate a crusade for the return to the traditional values of respect, work, patience, thrift, love and goodness
3. To show the continuing importance of the old extended families
4. To initiate activities/programs to engender personal high self esteem among the youth as well as present an alternative to boredom and a life of crime among the youth
5. To show the dignity and creation of work and to enhance their quality of life and well- being in society

How were they met?

1. Through the teaching/learning experiences between the elderly and the youth, the youth came to realize that the elderly possessed knowledge, even of current events, and that they cared for all the children. They were amused and surprised of the sense of humor among the elderly.

2. The youth were in settings where they heard, for example, I'm sorry, I beg your pardon, please, thank you, may I please, and so on.'These were said either to correct or to teach the youth. Help also came from the parable of the Prodigal son.
3. Youth were told of living conditions when a family of three or even four generations lived in the same big yard, or even shared the same house. There were no old folks home then. Children were never left alone to bring up themselves. Families would pool their resources for the benefit of the whole big family. Children grew up with a definite sense of belonging and with a purpose in life. They were poor, but they loved themselves.
4. We told them of II Thess.3:10, where the apostle Paul said, that if any would not work, that one should not eat. Further, we encouraged them that when they work they can show forth the glory of God in what they accomplish, or with what they receive.
5. Through the games and playing with the young people, we noticed that a reluctance and fear to approach the elderly was relaxed. Trust, confidence and relationship emerged from youth to elderly. Finding something to say and asking the opinions of elderly became easy to the youth. This trend is still at work at Mt. Carey.

What is the replicable model which may now be reproduced by others?

1. Have a vision
2. The vision will present its goals
3. Establish a rationale or need for the project of the vision to cause others to be interested and motivated
4. Do an introspection on one's self with reference to one's dominant concern and style of ministry for personal and leadership motivation
5. Share the vision and recruit those who share the vision and are also able to make meaningful contribution
6. Do a study on the situation of ministry, that is, the local church or whatever, and also of the context of ministry, that is, the community near and further away, as in the context of Fox Hill on the island of New Providence, which is only seven miles wide and twenty-one miles long, but on which sits the capital city of The Bahamas, which is Nassau.
7. Establish a target age student body and the environment to enhance easy and free communication for the teaching/ learning experience
8. Plan the class schedule, the curriculum and the teachers for the project
9. Seek out others in the community who have similiar projects and

10. Determine a measurement instrument which would serve both as a matriculation tool as well as an evaluation tool
11. Secure transportation if necessary, and have refreshments prepared for students as well as teachers
12. Work the model

What did you set out to learn?

I wanted to know whether the Youth, the receiving community would appreciate such instructions about the historic past. I wished to discover if they were more atuned to new and ever changing ideas in this plastic and throw-away age. I was apprehensive whether the Youth would have a willingness for such exercise. So, at the outset, I elected to include students from a greater cross-section of the community to reach at least a workable number to put the program over.

I believe that it was a clash of curiousity on the part of our Youth and a commitment on the part of the Elderly to share their experiences to leave our community a better place than it now is.

The 'Hee Haw' concept of switching from one activity to the next, kept interest high. Students intermingled much with each other. The project seemed like a fitting break from school to 'nothing', that is, no planned activity, and then back to school the next day.

I wished to see if the basic Christian foundation is still firm along us, and if, in the face of increasing temptations to abandon Christianity in this post Christian

Era, we can kindle a fire, in a rather academic guise, for Christ and for mankind. I am convinced now that we can. There are many old fire sticks ready to be set aglow, and there are new sticks waiting for fire. There is hope. Let the teaching begin and continue.

What did you learn?

I discovered that there must be a commitment to reclaim, maintain and preserve the essential tenets and proverbial instructions of a people. We cannot remove the ancient landmarks that our fathers have set, and yet remain true to the ideals that ought to undergird a people in their own times, and from age to age. Indeed, we have a moral obligation as progenitors to leave a trail, so that, those who would traverse after our sojourn, would be able to compliment our contribution by closely following the trail we have trod.

James Weldon Johnson, with some Bahamian roots, penned in his Negro national Anthem:

> "...lest our feet stray from the places, our God, where we met Thee, Lest our hearts, drunk with the wine of the world, we forget Thee; Shadowed beneath Thy hand, may we forever stand, True to our God, true to our native land".

What happened to you in the process?

I came to appreciate the relevance of the apostolic succession in the New Testament. This guards the perpetuation of the authentic Christian teaching to be expressed within the indigenous, as well as the Global context of the people. The

sum total of a culture represents the refining process of the essential behavior in a particular region.

Because of the age-long and ever increasing trend of mankind to float or drift by necessity or otherwise from one ideology to another, it is of utmost importance, that each generation articulate the core of its teaching to the succeeding generation. By the fifteenth century, for example, theology was losing its position as the queen of the sciences. In time, man and not God, became the measure of all things. Further, influential religious personalities can also emerge as great threats to keep the teaching pure, for example, Mohammad, the prophet.

Then, there is always the excitement of political and ecomonic utopia to water down and even chase away the traditional values of Christianity as love, patience, honesty and integrity. These would be replaced by a living rule: 'the end justifies the means.' Or we would live by a golden rule where only those who have the gold, make the rules.

What were your most significant learnings about context, theology, and working with others in ministry?

In the stead of our fathers, we must teach that truth is not pragmatic or simply instrumental. Whether truth works for our good or not, truth is still truth.

Truth is relational and very personal, even Jesus Christ, who Himself is the Way, the Truth and the Life.

The Church when true to its historic and theological mandate, can only serve as the nation's lighthouse in rendering instruction, protection and comfort to its people. The institutional church working through its organism, the Body of Christ, must assume its biblical responsibility to teach and to impart in the lives of people, certain values and virtues, which are designed to develop authentic character. Our Lord mentioned such in His sermon on the mount. These people are available at our stations of service for regular instructions.

People, especially those in the beloved community, should not be left alone, but should be encouraged to remain faithful to their God-given duties, expectations and obligations to experience their fullest potential.

There is an ongoing relationship to be maintained. It takes not only a family, or a tribe, but a whole community to train a child.

B. RESPONSE TO CANDIDACY REVIEW COMMITTEE SUGGESTIONS

Working through the library at UTS, I had a little difficulty in gathering books directly on this subject matter. In the meanwhile, I was hesitant to look at home, The Bahamas, to find some literature which could assist me with my project.

Upon reaching candidacy review, I was challenged to look at local books at home. I did, and I was indeed surprised to have come across such helpful native books. The books found made the writing of this paper comfortable for me.

APPENDICES

Consultants

Name: Dr. Keva M. Bethel, CMG.,
President, College of The Bahamas
Nassau, Commonwealth of The Bahamas

Qualification: Ph.D Degree in Education Administration. Dr. Bethel recently served as Chairperson of a Special Task Force on Education established by The Bahamas Government. Dr. Bethel assisted in the curriculum and gave advice on the limitations and possibilities of the project.

Name: Anita Turnquest
Senior Welfare Officer
Department of Social Service
Nassau, Commonwealth of The Bahamas

Qualification: Bahamas Government Welfare Officer
Ms. Turnquest runs a Summer Program to enhance relationships between the Elderly and the Youth. Recently, she received special training in Aging in Malta. Ms. Turnquest gave overall advice on Youth and Elderly relationships.

Name: Rev. Dr. E. Etienne Bowleg, OBE., JP.,
Former Chairperson Social Science Department, College of The Bahamas.

Qualification: Ph.D Degree in Philosophy
He is the Rector of Holy Trinity Anglican Church, and Chairman of Trinity Christian School. Fr. Bowleg gave assistance in the Theological and Social contexts.

Name: Dr. Cleveland W. Eneas, OBE.,
Retired Dentist
Nassau, Commonwealth of The Bahamas

Qualification: B.Sc. in Biology, Doctor of Dental Surgery, and Fellow of the International College of Dentistry. Dr. Eneas gave insights into the relationship between the Nangoes (Yorubas) and Congoes and other historical bits of Afro-Bahamian Life-styles.

Evaluation Instrument

Answer the following questions:

1. Name the first Bahamian Governor-General in an Independent Bahamas?
2. In protocol who is the Number One Government Official in The Bahamas?
3. Name the first Premier of The Bahamas?
4. Name Five Bahamian Governor-Generals?
5. Name the first Bahamian Chief Justice in an Independent Bahamas?
6. Name the First Bahamian Female Minister of Government?
7. What was her Ministry?
8. Name the first female to be elected to Parliament?
9. Who wrote the National Anthem?
10. Who wrote: "God Bless Our Sunny Clime?"
11. What was it written for?
12. Who wrote The Pledge to the Bahamian Flag?
13. Name the Head of The Anglican Church in The Bahamas?
14. Name the Head of the Baptist Convention in The Bahamas?
15. Name the largest Denomination in The Bahamas?
16. Name two Premiers of The Bahamas.
17. Name two Prime Ministers of The Bahamas.
18. What was the purpose of slates?
19. If a black cat crosses your path, what do you do, GO ON or TURN BACK?
20. If you break a looking glass (mirror) what should you expect?

21. Before electricity, what did we use for lights?

22. Before shingles, what did we use on our house tops?

23. Before motor vehicles, what did we use for transportation?

24. What did we cook with before electricity and cooking gas?

25. Before the days of OLD FOLKS HOMES what did we do with the older members of our family?

26. Before the days of Food Stores like City Meat Markets, where did we get our meat?

27. How did we get our eggs?

28. How did we get our water?

29. Whose house in Fox Hill had a well in the kitchen?

30. Before inside toilets what did we use?

31. Today we use toilet tissues. What did we use before tissues?

32. What did folks use to do their ironing before electric irons?

33. Name me Eight functions of the Church some Fifty years ago?

34. Why is it that crabs have become rather scarce in the Bahamas?

35. Why didn't people jog 30 years ago as they do today?

36. Complete: "Manners maketh..."

37. Complete: "A stitch in time..."

38. Complete: "If you spit in the wind..."

39. Complete: "Where you catch your cold..."

40. Complete: "Manners will take you..."

41. What is a wake or setting up?

42. Where are most marriage receptions held today?

43. Where were they held some 30-40 years ago?

44. Out of St. Mark, Mt. Carey and St. Paul, which is the mother Baptist Church in Fox Hill?

45. Name the pastors now of the above mentioned churches?

46. Before the days of shoes, what did the boys and girls wear to go to school?

47. Who was Par Bay?

48. Who were the Eleutheran Adventurers?

49. Who were the Loyalists?

50. How was Mrs. Edith B. Morris connected with the men who in the first organized political party brought about majority rule in the Bahamas.

51. What is Majority Rule?

52. Fifty years ago, how did we get our Ice Cream?

53. How did we get our Ice?

54. How did we keep sodas and things (fruits) cold?

55. How did we bake our bread before these electric and gas ovens?

56. What is Flour Pop?

57. How were funeral processions and house windows and doors related?

58. What did folks put in their mattress in years gone by?

59. What came out of chairs, benches and boxes to bite you when you sat on them?

60. Where on the body did lice reside?

61. What did old folks use as lotion on their legs and hands?

62. How did folks know that there was a death in Fox Hill?

63. Why did people wear their clothes on the wrong side?

64. Why do people count 10 or mark 10?

65. Why do you stick brown paper on the baby's forehead?

66. Why don't people walk under a ladder?

67. Write the golden rule?

68. Why do people knock on wood?

69. What does John 3:16 say?

70. Begin the 23rd Psalm?

71. Complete: "Weeping may endure..."

72. Complete: "In all Thy ways acknowledge Him..."

73. Complete: "Earth has no secret that..."

74. Complete: "Be not deceived God is not mocked..."

75. What is the shortest verse in the Bible?

76. What is the longest verse?

77. Name Three Parables.

78. Name Three Miracles.

79. Complete: "All things work together for good..."

80. Forty years ago and even up to 30 years ago, a child had to leave school at what age?

81. Name six bushes you can use to make Tea?

82. Name six bushes you can use as medicine?

83. What can guava leaf tea help?

84. What can sour sop tea help?

85. Name three popular Bahamian dishes?

86. Name three presidents of The Bahamas Christian Council.

87. Who is the longest serving president?

88. How long did he serve?

89. Name the Bahamian Christian Minister who welcomed Pope John Paul II to The Bahamas and then embraced him.

90. Who is the first and only female Justice of the Peace in Fox Hill?

91. Who is Fox Hill's first Medical Doctor?

92. Who was Fox Hill's first Minister of Government?

93. What is known as Queen Elizabeth's Staircase?

94. What is the Cenotaph or Library Green?

95. Where is it located?

Sample Advertisement Letter

May 19, 1995

The Rev. _____

_____
Nassau, Commonwealth of The Bahamas.

Dear _____

In an effort to create a Ministry-in-Model to be a vehicle to transfer values, mores, culture and custom from one generation to the next, Mt. Carey through its pastor, seeks your very kind support to encourage students, ages eight to sixteen years of your flock to attend the teaching sessions. The sessions will be held at Mt. Carey for five weeks, during the hours of 3:30 to 5:40 p.m. Sessions will be held on Tuesdays, Wednesdays and Thursdays of each week. The sessions will begin on Tuesday, May 30 and end on Thursday, June 29, 1995. This is an after school effort to keep the 'kids' off the streets.

The Teaching-Learning activities will include Art and Craft, Sewing, Cooking, Knitting, Games, Music, Social Studies and Rap Sessions. In addition, provisions are being made to assist the students with their 'home work.' Each student is kindly asked to register with a donation of seven ($7.00) dollars or fifty (0.50) cent per day for the entire period to assist with refreshments.

Senior Citizens are retiring early with a wealth of knowledge, information and experience. Rather than allow all this to be buried in the grave with our community becoming more and more socially poor, these retirees should be given a chance to share their story. It is hoped that these activities will go a long way to give our young people options from boredom and from crime, etc. The aim is to challenge our young people to live decent, honest, caring, responsible and productive lives. This Ministry-in-Model is a part of my Doctor of Ministry project at the United Theological Seminary, Dayton, Ohio.

Enclosed, please find ( ) forms for registration. If there are more students, please do not turn them away.

Your brother in Christ,

Philip A. Rahming

Registration Form

MODEL-IN-MINISTRY to transfer values, mores, culture and custom from one generation to the next.

Name of Student _____ Age _____

Name of Church _____

Name of Pastor/Rector _____

Name of Parent(s)/Guardian _____

Signature _____

Registration Fee: (a) Seven Dollars ($7.00) for total period
(b) Or 0.50 cents day by day to assist with refreshments

Dear Parent/Guardian,

Kindly note that classes will meet only Tuesday, Wednesday and Thursday in the week. The hours will be 3:30 to 5:40 p.m. This is also an effort to keep our students off the streets and doing something constructive at the same time. This Model-in-Ministry is a test case to see how effective it will be to have this done all year round, not only at Mt. Carey but throughout The Bahamas in time to come. These studies and rap sessions will benefit our young people and help us to build a better community. We wish to reclaim the best of the good old days for our children who will go out into the further future should the world last.

The Teacher-Learning activities will include: Art and Craft, Sewing, Cooking, Music, Games, Story Time, Social Studies. In addition, your children will benefit from the knowledge, information and experience of young and strong retired Senior Citizens.

I do support your Pastor/Rector in encouraging your children to attend for the entire five pilot project weeks of Teacher-Learning experience.

God Bless

Philip A. Rahming

Lesson Outlines

Civics

Information on the the following:

a. House of Parliament
b. The Senate
c. Judicial System
d. Governor-General and Prime Minister
e. Ministers and Ministries of Government
f. National Anthem and Pledge of Allegiance to the Flag
g. Historical Land Marks, e.g., The Water Tower, The Cave
h. Denominational Churches and Religious Leaders

Parables

Studies in:

a. The Prodigal Son
b. The Sower and the Seed
c. The Mustard Seed
d. The Lost Sheep
e. The Talents
f. The Lost Coin

History

Information on the following:

a. Columbus' landfall in the New World, The Bahamas
b. The Eleutheran Adventurers
c. The Loyalists
d. Former Industries:
    i. Wrecking
    ii. Bootlegging
    iii. Blockade Running
    iv. Sponging
e. Current Industries:
    i. Banking
    ii. Tourism

Games

Games demonstrated and played included:

a. Tug-a-war (two sides pulling against each other)
b. Skipping

c. Cricket
d. Plaiting of the May Pole
e. Egg in spoon race
f. The sack race
g. London Bridges falling down
h. Ring plays, e.g. Blue bird, blue bird through my window

Cooking

With no cooking stove available, students were instructed on how to prepare the following popular Bahamian dishes:

a. Boiled fish and grits
b. Stewed fish and grits
c. Crab and rice and peas and rice
d. Guava duff
e. Macaroni and cheese
f. Peas soup and dumplings
g. Fire engine (corned beef and white rice)
h. Conch fritters
i. Peppermint candy
j. Peanut, coconut and almond cakes

Sewing and Knitting

Student did work in:

a. darning and mending torn garments
b. sewing on buttons
c. hemming garments

Students were shown the basics in knitting. A few improved enough to begin to knit a stocking. This activity continued after the end of the project.

Music

Basically, we sang the familiar Sunday School songs:

a. Deep and Wide
b. Father Abraham had Many Sons
c. Majesty
d. Order My Steps with Your Word
e. National Anthem
f. God Bless Our Sunny Clime
g. Row, row, row your boat

Rap Sessions

a. All boys with boys' matters and their present concerns
b. All girls with girls' matters and their present concerns
c. Boys and girls to allow boys to teach the girls about boys and to allow the girls to teach the boys about girls in the rapping context
d. A senior from St. Matthew came to act as a resource person to the young people on maturity and aging

Story Telling

a. The Burma Road story. This was the 1942 workers' strike which struck the first sustaining blow that led to eventual majority rule in The Bahamas
b. The story of Black Tuesday. This was the occasion when the black minority in the House of Parliament staged a successful "sit-down" in Bay Street and stopped the traffic on that main street. On that occasion also, the then leader of the official opposition in the House took the Hon. Speaker's mace off his table and threw it out through the window where the oppressed majority were sitting on Bay Street
c. The stories of horse and carriage weddings because there were no cars for weddings among Blacks
d. Stories of horse driven funeral carriages because there were no automobile ones
e. Stories of families quickly and religiously closing their windows and doors when funeral processions pass their homes
f. The stories of Par Bay who was recognized by many Bahamians as an Obeah man. His real name was Zechariah Adderley. He lived in Fox Hill.

Art and Craft

a. Painting: abstract and realistic
b. Handicraft: baskets, flower vases, paper napkin holders, pillows, painting on T-shirts
c. Crafts:making props for set designs, fun things, e.g., paper animals, paper flowers, picture frames

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